

'AQEEDAH TAHAWIYYAH



The beliefs of Ahlus-Sunnah-Wal-Jama'ah

**By Imam Abu Ja'far At-Tahawi (may
Allaah have mercy on him)**

*Annotated by Muhammad Riaz Ashrafi,
drawing from the wisdom of esteemed scholars.*

بسم الله الرحمن الرحيم

Imam At-Tahawi

Imam Abu Ja'far Ahmad ibn Muhammad ibn Salamah ibn 'Abd al-Malik ibn Salamah, al-Azdi al-Hajari al-Misri al-Tahawi al-Hanafi, also known as Imam Tahawi, was a prominent Sunni scholar of the Hanafi school of jurisprudence and the Maturidi school of theology. He lived in the 9th century CE in Egypt and is renowned for his profound knowledge of Islamic law, creed and Hadith. He was born in the year 239 AH (Hijri) and passed away in the year 321 AH (there are different opinions on this but the mentioned one is more correct).

Imam Tahawi's most famous work is his creedal statement, known as "Aqeedah Tahawiyyah" or "Al-Aqeedah al-Tahawiyyah," which expounds the creed of Ahl al-Sunnah wa al-Jama'ah. This creedal statement outlines fundamental beliefs held by Sunni Muslims, emphasizing the importance of adhering to the teachings of the Quran and the Sunnah (traditions) of the Prophet Muhammad ﷺ.

In "Aqeedah Tahawiyyah," Imam Tahawi elucidates key aspects of Islamic theology, including beliefs concerning the oneness of Allah, prophethood, divine attributes, destiny, and the Hereafter. His concise yet comprehensive exposition has been widely accepted and studied across the Sunni Muslim world, serving as a foundational text for understanding Sunni creed.

Imam Tahawi's work continues to be esteemed for its clarity, coherence, and fidelity to orthodox Sunni beliefs, making it a crucial reference point for scholars and students of Islamic theology. Numerous commentaries and explanations have been written on "Aqeedah Tahawiyyah," further elucidating its profound insights into Islamic creed.

May Allaah bless him and us through him. Ameen!

Muhammad Riaz Ashrafi
30 Ramadan 1445

The great scholar Hujjat al-Islam Abu Ja'far al-Tahawi (may Allaah have mercy on him) said:

هذا ذكر بيان عقيدة أهل السنة والجماعة على مذهب فقهاء الملة أبي حنيفة النعمان بن ثابت الكوفي وأبي يوسف يعقوب بن إبراهيم الأنصاري وأبي عبدالله محمد بن الحسن الشيباني رضوان الله عليهم أجمعين وما يعتقدون من أصول الدين ويدينون به رب العالمين

This is a presentation of the beliefs of Ahl al-Sunna wal-Jama'ah, according to the school of the jurists of this religion, Abu Hanifa al-Nu`man ibn Thabit al-Kufi, Abu Yusuf Yaqub ibn Ibrahim al-Ansari and Abu `Abdullah Muhammad ibn al-Hasan al-Shaybani, may Allah be pleased with them all, and what they believe regarding the fundamentals of the religion and their faith in the Lord of the worlds.

Commentary: Beliefs of Ahlus-Sunnah-Wal-Jama'ah are those which are taught by Imam Abul-Hassan Al 'Ash'ari and Imam Maturidi (may Allah have mercy upon them). Anyone who follows any of them are called Sunnis and those who differ from them are out of the fold of Ahlus-Sunnah-Wal-Jama'ah and in some cases, out of the fold of Islam. Regarding Tawheed:

نَقُولُ فِي تَوْحِيدِ اللَّهِ مُعْتَقِدِينَ بِتَوْفِيقِ اللَّهِ إِنَّ اللَّهَ وَاحِدٌ لَا شَرِيكَ لَهُ

We say about Allah's unity believing by Allah's help - that Allah is One, without any partners.

Commentary:

1. "We" refers to the Sunni 'Ulama and Sunni is the main body of Muslims, the one which has been saved from Hell, unlike the remaining 72 sects which came into existence after being cut off from it by adopting incorrect beliefs.

"Tawfeeq" refers to the power which Allaah grants Muslims to carry out good deeds. This has been discussed in Commentary 54 & 55.

2. Allaah is unique in His Zaat (essence) and Sifaat (attributes) and does not have any partners in them. There are 4 basic differences between the Sifaat of Allaah and the Sifaat of the creatures: (a) Sifaat of Allaah are Haqeeqi (real, self-existing) whereas Sifaat of creatures are 'Ataayi (bestowed and created by Allaah).

(b) Sifaat of Allaah are Laa-Mehdood (unlimited) whereas Sifaat of creatures are Mehdoon (limited). (c) Sifaat of Allaah are Laa-Faani (unending, Eternal by itself, unchanging) whereas Sifaat of creatures are Faani (ending, not eternal by itself, subject to change, increase or decrease). (d) Allaah's Sifaat are Qadeem (without a beginning, uncreated) whereas Sifaat of creatures are Haadis (created, with a beginning).

وَلَا شَيْءٌ مِثْلُهُ

There is nothing like Him

Commentary:

3. Allaah says in Qur'an Surah 42 Ayah 11:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like the likeness of Him, yet He is Hearing, Seeing

So whatever can be imagined and described, is not Allaah. We have bodies, shapes, organs, Allaah is free from these. We need place, directions and forms to exist, Allaah is free from these. In short, whichever qualities are found in creatures, Allaah is free from them. This verse is a summary of the Sifaat Al-Salbiyya (Negating Attributes of Allaah which are unlimited), this has been discussed in Commentary 8.

Satanic whisper: *We hear and see, Allaah too hears and sees.* Answer: Yes, but His Seeing and Hearing is unlike ours; check 4 basic differences discussed in Commentary 2.

وَلَا شَيْءٌ يُعْجِزُهُ

There is nothing that can overwhelm (incapacitate, weaken or challenge) Him.

Commentary:

4. Simply because there is no god but Allaah, nothing can make Him helpless, fearful, worried or run out of power etc and actually these are non-god attributes.

وَلَا إِلَهَ غَيْرُهُ

And there is no god other than Him

Commentary:

5. It is Fardh on all creatures to believe in Allaah as the only true God. Anyone who doubts or rejects it, is an unbeliever.

Daleel of Allaah's Existence is His creations and this can be known by contemplating upon them. For example:

- (a) Sky has been raised without the support of a pillar.
- (b) Every human has a different fingerprint despite being billions in number.
- (c) Every human has different facial traits (and genetics) despite having the same organs.
- (d) If I write 1000 words, one in a separate piece of paper, then mix them all in a box, and then i start taking them out one by one, what chance do I stand that they will come out in the perfect order of a sentence and an essay? Almost impossible and we need someone to arrange them. So how come the universe is being maintained in such a perfect balance without a Creator and Maintainer?

Logical proof of one God: If a person says there are two gods, lets say god-A and god-B, ask him: Is god-A **able** to change the things which are under the authority of god-B? If he says no, then it means god-A is weaker than god-B and is actually under the authority of god-B. And one who is weak and under the authority of others, can not be God. If he answers yes, then it means that god-B is under the authority of god-A, so the same argument is used to disqualify the godhood of god-B.

This same logic can be used to debunk beliefs in more than one God, whether 2, 3, or 1000. In the end, one will be compelled to accept that there has to be only one God who is not under the authority of anyone, rather all are under His Authority.

All past prophets are the believers in the same one Allaah and they preached His Tawheed. One who believes in Tawheed is a Muwahhid but this is not enough for salvation. The other fundamental beliefs will be discussed in pages to come.

قَدِيمٌ بِلَا اِبْتِدَاءٍ دَائِمٌ بِلَا اَنْتِهَاءٍ

He is eternal (Qadeem) without a beginning and enduring (Baaqi) without end.

Commentary:

6. Allaah is Qadeem (without a beginning) and the creations are Haadis (created, with a beginning). Allaah is Baaqi (will always self-exist), creations will perish and change. Those creations who have been created to stay eternally, are not self-existing, they will exist only by the Will of Allaah who will sustain them. They depend upon Allaah to exist whereas Allaah depends on none.

لَا يَفْنَى وَلَا يَبِيدُ

He will never perish or come to end.

وَلَا يَكُونُ إِلَّا مَا يُرِيدُ

Nothing happens except what He wills

Commentary:

7. Difference between Rida (Pleasure) and Mashee-ah (Will):

Mashee-ah is when Allaah intends for something although that thing may not be something He is pleased with. For example: All the bad things that happen in the world and the evil which humans & Jinns commit, they all come under the Mashee-ah of Allaah, meaning it is the Iradah (intention) of Allaah to let that thing happen due to wisdom and to fulfill the purpose of our coming in this world, which is to choose between good and bad.

Rida is when Allaah is pleased with something although it is not necessary that He does it. For example: It is the Rida of Allaah that all people should become Muslims but it is His Mashee-ah that He has let them upon their state of disbelief. In Surah 10 Verse 99, we learn that it is not in the Mashee-ah of Allaah that all should become Muslims, otherwise all would have been Muslims. So although it is the Rida of Allaah, yet He does not do it. If He had to do it, then our purpose of coming in Dunya would have failed, as Allaah has given us a freewill to choose between good and bad, based on which our judgment will be done.

Conclusion: Whatever is in the Mashee-ah (will) of Allaah, surely happens!

لَا تَبْلُغُهُ الْأَوْهَامُ وَلَا تُدْرِكُهُ الْأَفْهَامُ

No imagination can conceive Him and no understanding can comprehend Him.

Commentary 7.2: The created can not reach, understand and encompass the Creator. He is higher than all our imaginations and guesses. Whatever comes to your mind, is not Allaah!

وَلَا يُشَبِّهُهُ الْأَنَامُ

He is different from any created being.

Commentary:

8. Sifaat Al-Salbiyya (Negating Attributes of Allaah): These emphasise the qualities that should be rejected in order to recognise the absolute uniqueness of Allaah. These are unlimited in number. Some examples:

- (a) Non-anthropomorphism: Allaah is free from having the characteristics, feelings or behaviours of creatures. If one says: *Allaah smiles*, it is to be taken metaphorically, not literally like creatures smile, as Allaah is pure from this.
- (b) Non-corporeality: Allaah is free from body, shape or form.
- (c) Non-limitation: Allaah is not confined by limitations or boundaries. He is not in a place or direction.
- (d) Non-dependance: Allaah is not dependant or needy of anything or anyone.
- (e) Non-changeability: Allaah does not undergo changes or variations. Time does not affect Allaah. Allaah is free from being affected, rather He is the Creator of all effects!
- (f) Non-ressemblance: Allaah does not resemble His creations in any way.

So one should not compare creations to Allaah as all analogies are unable to make you imagine Allaah!

حَيٌّ لَا يَمُوتُ قَيُّوْمٌ لَا يَنَامُ

He is living and never dies, and is eternally active (*All-Sustaining*) and never sleeps

Commentary:

9. Al-Hayy (The Living One) is a necessary attribute of Allaah, as God can not be God if He is not alive or is subject to death. Similarly, God can not be God if He sleeps as sleep is a weakness and is the brother of death. Sayyidina Jabir ibn Abdullah (radi Allaah 'anhu) reported: The Prophet ﷺ was asked, "O Messenger of Allah, do the people of Paradise sleep?" The Prophet said, "**Sleep is the brother of death, and the people of Paradise do not sleep.**" [*al-Mu'jam al-Awsat lil-Ṭabarānī* 919; *Sahih according to Al-Suyuti*] So, Allaah is Al-Qayyūm; He exists without the support of anyone or anything. He does not need a place, direction, body or support to exist.

Seven Sifaat Al-Ma'ani: These attributes of Allaah govern all His other Sifaat. They are: (1) *Al-Sam': Allaah's perfect Hearing* (2) *Al-Basar: Allaah's perfect Seeing* (3) *Al-'Ilm: Allaah's perfect Knowledge* (4) *Al-Irāda: Allaah's Will* (5) *Al-Haya: Allaah's perfect Living* (6) *Al-Qudra: Allaah's perfect Power* (7) *Al-Kalaam: Allaah's perfect Speech*. These Sifaat are necessary to know Allaah as you can not imagine a God without these attributes. Example of how other Sifaat comes under these seven: The Sifaat Al-Khaaliq, Ar-Razzāq comes under (6) *Al-Qudra* as these are various aspects of His Power and Omnipotence.

خَالِقٌ بِلَا حَاجَةٍ رَازِقٌ بِلَا مُؤْنَةٍ

He creates without His being in need to do so and provides Rizq for His creations without any effort.

Commentary :

10. Allaah creates something out of nothing and this can be done only by a Creator. Creatures make/create new things out of something, but never out of nothing. Actually we develop things, putting them together to give it a new shape, we do not originate things.

Does Allaah need to create? No. He creates what He wills and none can question His Action! One who opposes or objects to Him, turns disbeliever.

Does Allaah make effort to nourish His creatures? No! Allaah is free from making efforts as this is the attribute of creatures. When Allaah intends something, it happens and this is the meaning of *Kun-Fayakoon*.

Rizq is guaranteed by Allaah but people got scared for it out of ignorance, weak Imaan and weak Tawakkul, consequently they started neglecting the religious obligations. Our Rizq is with Allaah, He provides through people, so people are means, not the source of Rizq. Yes, we should make efforts to acquire it, like birds make efforts by going out to look for it, but our trust should be upon Allaah alone.

مُمِيتٌ بِلَا مَخَافَةٍ بَاعِثٌ بِلَا مَشَقَّةٍ

He causes death without fear, restores to life without difficulty.

Commentary 10.2: Al-Mumeet is the contrary of Al-Muhyi. Allaah has no fear and no one can challenge His Decision. Allaah will resurrect everyone on Judgement Day without any hardship or difficulty.

Note: While making Dua, it is impolite to say Yaa Mumeet, rather we say Yaa Muhyi Yaa Mumeet. Similarly we do not say Yaa Khaafidw (one who lowers ranks), rather we say Yaa Raafi'u Yaa Khaafidw. (Ar-Raafi'u: one who raises ranks).

مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ لَمْ يَزِدْ بِكَوْنِهِمْ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَتِهِ وَكَمَا كَانَ بِصِفَاتِهِ أَزَلِيًّا
كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا

He has always existed with His Attributes even before creation. Bringing creation into existence did not add anything to His Attributes that was not already there! As He was, with His Attributes in pre-eternity, so He will remain eternally !

Commentary:

11. Allaah was always Al-Khāliq (The Creator) even before creating and will always remain Al-Khāliq. He was always Ar-Razzāq even before providing Rizq and will always remain so. And so is He with all His endless Attributes. He does not acquire or lose an Attribute, nor increases or decreases in it. Creatures acquire and lose attributes, and they increase and decrease in it.

لَيْسَ مُنْذُ خَلَقَ الْخَلْقَ اسْتَفَادَ اسْمَ الْخَالِقِ وَلَا بِإِحْدَاثِهِ الْبَرِيَّةَ اسْتَفَادَ اسْمَ الْبَارِي

It was not only after the act of creating that He could be described as "The Creator" nor was it only by the act of originating that He could be described as "The Originator".

لَهُ مَعْنَى الرَّبُّوبِيَّةِ وَلَا مَرْبُوبَ وَمَعْنَى الْخَالِقِ وَلَا مَخْلُوقَ

He was always the Lord (Rabb) even when there was nothing to be Lord of, and was always the Creator even when there was no creation yet.

Commentary:

12. Rabb means the Lord; Creator and Sustainer of the universe. It emphasises the concept of Allaah's total and real authority & nurturing care over all creations. The word "Rabb" is also used for humans, e.g: Rabbul-Bait refers to Lord (owner) of the house. In Surah Yusuf, the king has been referred to as "Rabb".

وَكَمَا أَنَّهُ مُحْيِي الْمَوْتَى بَعْدَمَا أَحْيَا اسْتَحَقَّ هَذَا الْاسْمَ قَبْلَ إِحْيَائِهِمْ كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ
إِنْشَائِهِمْ

Similarly He is Muhyi (Bringer of the dead to life) (both) after bringing them to life for the first time and before bringing them to life, He deserved this name. So too, He deserves the name Al-Khāliq before creating them.

ذَلِكَ بِأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَكُلُّ شَيْءٍ إِلَيْهِ فَقِيرٌ وَكُلُّ أَمْرٍ إِلَيْهِ يَسِيرٌ لَا يَحْتَاجُ إِلَى شَيْءٍ لَيْسَ كَمِثْلِهِ
شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

This is because He has power over all things (Omnipotent), everything is dependent on Him, everything is easy for Him, and He does not need anything.

"There is nothing like the likeness of Him, yet He is the Hearer, the Seer"

[Q:42:11]

Commentary:

13. Concerning Allaah's Omnipotence, satan whispers several types of questions, like; *Can Allaah tell a lie? Can Allaah become inexistant? Can Allaah become human and decend? Can Allaah create another god? Can Allaah create a stone bigger than Him?* The answer is simple: These things are not a question of capability or incapability, rather these things are against the concept of *Uluhiyat* (Godhood). One who tells a lie, can not be god. One who ceases to exist, can not be god. One who can transform, can not be god. One who is created, can not be god. Allaah has no shape, body or form, so you can not compare a stone to Him. So these questions are not applicable to Allaah because: they are NOT worthy of Allaah's Greatness and *Uluhiyat*.

خَلَقَ الْخَلْقَ بِعِلْمِهِ

He created the creation according to His Knowledge

Commentary:

14. Al-'Ilm is one of the Sifaat Al-Ma'ani, so you can not imagine a God who does not know. Secondly, behind the creation of everything, there is a reason and divine Wisdom. Allaah did not create anything in vain, whether we know the wisdom or not it does not matter. Allaah always knew what He will create, how the creation will be used: whether as a test for believers or a punishment for unbelievers, whether a source of comfort and progress to others or source of harm etc etc. Allaah knows all since always. This is Haqeeqi, Lā-Faani, Lā-Mehdood & Qadeem knowledge. When people build things, they do so according to the knowledge which Allaah gave them, which is 'Atayi, Faani, Mehdoon & Haadis. (see commentary 2)

وَقَدَّرَ لَهُمْ أَقْدَارًا

He appointed (decided & created) destinies for those He created.

Commentary:

15. Allaah is just and not unjust. Behind His every decree and decision, there is wisdom. Objection against Allaah or His Decisions, amounts to Kufr.

Allaah decides to test some with poverty and some with wealth. Being poor is not an evidence of Allaah's Dislike or Wrath and being rich is not an evidence of Allaah's Rida (Satisfaction). As Muslims, we accept and trust Allaah in all His Decisions and destinies He has appointed, regardless whether we know the wisdom behind or not. He has appointed destinies from pre-eternity (infinite previous duration) (meaning: He always knew what He will create and His Decisions for them does not have a beginning). Some people wrongly think that Allaah changes His Plan and Decision every now as a result of events which surprise Allaah, this is false and a Kufr belief. Allaah is unlike humans who need to know events, situations etc to take and change decisions. Nothing can surprise Allaah! *(See commentary 31 to know concept of Destiny)*

وَضَرَبَ لَهُمْ أَجَالًا

He allotted to them fixed life spans.

Commentary:

16. No one dies before or after the appointed time. Time of death has been fixed. No Dua can avert it as this is Destiny Mubram-e-Haqeeqi.

وَلَمْ يَخْفَ عَلَيْهِ شَيْءٌ قَبْلَ أَنْ يَخْلُقَهُمْ وَعَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ

Nothing about them was hidden from Him before He created them, and He knew everything that they would do even before creating them.

Commentary:

17. Some ignorant people object to Allaah's Decisions by questions like: *Why has Allaah allowed this and this evil to take place?* They say it as a result of being surprised by the event which troubled them, but Allaah knew that it will happen since always, yet He let it take place due to His Wisdom. Actually, if you knew the Wisdom behind that evil event, you would have agreed of its happening. But as we do not know, we limit ourselves to condemning the wrongdoers and we help the affected victims in ways we can, but we do not object to the Will (Mashee-ah) of Allaah! In the end, Allaah will judge the unbelievers with His Justice and admit them to eternal Hell and He will have Mercy on the sinful Muslims, He will purify them and admit them to Eternal Paradise. Allaah always prevails!

وَأَمَرَهُمْ بِطَاعَتِهِ وَنَهَاَهُمْ عَنْ مَعْصِيَتِهِ

He ordered them to obey Him and forbade them to disobey Him

Commentary:

18. The Command of obedience and to refrain from disobedience, will be a means for humans and Jinn to be filtered into Paradise and Hell. If disobedience did not reach Kufr, the Rahmah (Mercy) of Allaah is hoped.

Secondly, obedience or disobedience do not cause any benefit or harm to Allaah, He is Al-Ghaniy, As-Swamad. He does not need anything.

About **freewill**: Allaah created this in humans and Jinn. We use it to choose our actions, whether good or bad. Destiny does not force us to act. When we choose our action, Allaah creates it for us, regardless it is a good or evil action. Allaah creating our evil actions, does not mean He is pleased with it, because this comes under His Mashee-ah, not His Rida. So when we do good actions, we say it is from Allaah (as Allaah created the Tawfeeq in us to do it and He creates that action). And when we do bad actions, we attribute it to ourselves as we chose to do it (those bad actions are neither inspired by Allaah, nor any Tawfeeq is created to do it)

So while we say that Destiny does not force us to act, we also believe that we are not totally independent from Allaah regarding our actions. Unlike the Jabariya sect which believed that we are forced to act, and the Mu'tazila believed that we are totally independent from Allaah in our actions and that we are the creators of our actions. Sunni is on the middle way: We say that we choose our actions, we are not forced to do it, and when we have chosen our action, Allaah creates it, regardless it is good or evil.

وَكُلُّ شَيْءٍ يَجْرِي بِتَقْدِيرِهِ وَمَشِيئَتِهِ وَمَشِيئَتُهُ تَنْفُذُ لَا مَشِيئَةَ لِلْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ فَمَا شَاءَ لَهُمْ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Everything happens according to His Determination (*Qudra*) and Will (*Mashee-ah*) and His Will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will, does not occur.

Commentary 18.2:

This text may suggest the idea of fatalism (forced to act like Jabariya believed) but it is not so. This is tricky as Imam Tahawi did not intend this. *See commentary 7 to know about Mashee-ah & Rida and commentary 18 & 29 to know about fatalism and freewill.* Bottom line is that Allaah lets us choose our actions, whether good or evil. He creates Tawfeeq in us to do goodness and leaves us when we choose the evil.

يَهْدِي مَنْ يَشَاءُ وَيَعْصِمُ وَيُعَافِي فَضْلًا وَيُضِلُّ مَنْ يَشَاءُ وَيَخْذُلُ وَيَبْتَلِي عَذْلًا

He gives guidance to whom He Wills and protects them and keeps them safe from harm, out of His Generosity. And He leaves to misguidance whomever He Wills and abases (*humiliate, belittle*) them and afflicts them, out of His Justice

Commentary:

19. It means that Allaah leaves to misguidance the one who chooses misguidance. You choose misguidance, Allaah creates it for you. You choose guidance, Allaah creates it for you. All our actions are created by Allaah but we are held accountable due to our choice. He holds us accountable after making things clear to us through Prophets. If you do not receive or know the Message of Allaah, you will not be held accountable. (*See commentary 29*)

وَكُلُّهُمْ يَتَقَلَّبُونَ فِي مَشِيَّتِهِ بَيْنَ فَضْلِهِ وَعَدْلِهِ

And all of them are turning from one side to another under His Will between His Grace and His Justice

Commentary 19.2:

Believers are always under the Fadl (grace, generosity) of Allaah, even if they are facing calamities or hardships, as these are means to purify them from sins or to raise their ranks. Non-Muslims are under the Justice of Allaah, He punishes them for their evil deeds. This is something which has been best understood by Sufis. This is the reason why some Awliya do not intervene in some cases, as they understand and know the Divine Wisdom behind those cases.

وَهُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ

He is exalted beyond having opposites or equals

Commentary 19.3: Some people think that Allah is one positive force and its opposite and equal in negativity is satan. This is wrong. Allaah himself is the Creator of satan, Allaah has no equals or opposites. No one can challenge Allaah. No one has even an iota of Allaah's Attributes or its opposite. Allaah is the Creator of all good and evil. Allaah commands good and prohibits evil. He created good and evil for many reasons, of them one is to make humans and Jinn go through tests. Switching back to what was said, people are either under His Mercy or His Justice.

لَا رَادَّ لِقَضَائِهِ وَلَا مُعَقِّبَ لِحُكْمِهِ وَلَا غَالِبَ لِأَمْرِهِ

No one can ward off His Decree or delay His Command or overpower His Affairs

Commentary 19.4: Highest authority belongs to Allaah, no one can interfere in Allaah's Will, Command and Affairs.

أَمَّا بِذَلِكَ كُلِّهِ وَأَيَّقْنَا أَنَّ كُلًّا مِنْ عِنْدِهِ

We believe in all of this and are certain (have yaqeen)
that everything comes from Allaah

Commentary 19.5: '*Everything comes from Allaah, good and evil*' has best been understood by Sufis again, so they are always submitting to Allaah regarding whatever happens. Even if people harm them unjustly, they take it as Divine Will as; if Allaah had Willed it to not happen it would not happen, so they submit to His Wisdom behind the happening of that event, regardless they know the wisdom or not. As for those who harmed them, they have surely committed sin.

Regarding Prophet Muhammad (swallallahu 'alayhi wa sallam)

وَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ الْمُصْطَفَى وَنَبِيُّهُ الْمُجْتَبَى وَرَسُولُهُ الْمُرْتَضَى

And we are certain that Muhammad - peace and blessings be upon Him - is His Chosen Servant, and Elect Prophet and His Messenger with Whom He is well-pleased

وَأَنَّهُ خَاتَمُ الْأَنْبِيَاءِ وَإِمَامُ الْأَتْقِيَاءِ وَسَيِّدُ الْمُرْسَلِينَ وَحَبِيبُ رَبِّ الْعَالَمِينَ

And that he is the seal of the Prophets and the Imam of the God-fearing and the most honoured of all the messengers and the Beloved of the Lord of all the worlds.

وَكُلُّ دَعْوَى النَّبُوَّةِ بَعْدَهُ فُغْيٌ وَهَوًى

Every claim to Prophethood after him, is falsehood and deceit.

وَهُوَ الْمَبْعُوثُ إِلَى عَامَّةِ الْجِنِّ وَكَافَّةِ الْوَرَى بِالْحَقِّ وَالْهُدَى وَالنُّورِ وَالضِّيَاءِ

He is the one who has been sent to all the Jinn and all mankind with truth and guidance, and with light and illumination

Commentary:

20. Believing in the Prophet (swallallahu 'alayhi wa sallam) is the condition of Imaan as we got Quran and Sunnah through him, so if you do not trust and believe him ﷺ, how will you then believe in what he ﷺ brought? Believing in Tawheed is not enough as even some Jews & Christians believe in it, yet they will not enter Jannah on account of other Kufr beliefs.

- The title 'Abd is a special title of the Prophet ﷺ and he ﷺ is an 'Abd, unlike other 'ibaad, for he ﷺ is the most perfect, chosen and beloved 'Abd of Allaah
- **Difference between Nabi and Rasool:** A Rasool brings a new Shari'ah while a Nabi follows and revives the Shari'ah of a previous Rasool. E.g: Many Ambiya followed and revived the Shari'ah of Sayyidina Moosa ('alayhis salam). This is the main difference.
- There have been more or less 124,000 Ambiya. We do not fix it to 124000 as according to a narration there were less than 124000, and according to another there were 224,000. So fixing it to a number will mean including non-prophets in the category of prophets or excluding prophets from prophethood, in both cases it is Kufr.
- There have been 313 Mursaleen.

- Rasool has a greater rank than Nabi. Each Rasool definitely has to be a Nabi as well, but every Nabi is not necessarily a Rasool. Amongst the 313 Mursaleen, 5 are greatest and are called the Ulul-'Azm Mursaleen. They are: (1) Sayyidina Muhammad (*swallallahu 'alayhi wa sallam*) (2) Sayyidina Ibraheem ('alayhis salam) (3) Sayyidina Moosa ('alayhis salam) (4) Sayyidina 'Isa ('alayhis salam) (5) Sayyidina Nooh ('alayhis salam) (Names have been mentioned according to greater rank).
- Ambiya and Mursaleen are those pure servants of Allaah whom Allaah has sent to guide humans and Jinn. They are given knowledge of unseen. They are amongst human men only, not amongst women and Jinn. There is also a category of Angels who are called the Mursaleen.
- **Prophets receive Wahy through:** (1) Sayyidina Jibril ('alayhis salam) (2) Dreams (dreams of Prophets are Wahy and are always true). (3) Directly to their hearts (4) Allaah speaks to them. Only Prophets can receive Wahy and believing Wahy for non-prophets is Kufr.
- **Prophets are Ma'soom:** (1) Immune from big & small sins (2) Immune from Kufr & Shirk (3) Immune from indecency and bad attributes. *E.g: They do not yawn.* (4) Immune from every disgusting thing or illness which may drive people away. *The story of Prophet Ayyoob ('alayhis salam) in which he is said to have had a disgusting disease is false.* (5) The genealogy of Prophets are pure. (6) Their speech are free from defects which may repel the people. (7) They have been always involved in such professions which were considered to be honourable according to their times. (8) Whatever exits the body of Prophets, is pure and free from bad smell. We have Hadiths of Sahabas consuming the urine and blood of the Prophet (*swallallahu 'alayhi wa sallam*) and the Prophet ﷺ giving them the glad tidings of immunity from Hell and stomach pain.
- Prophets are the best of creations. Their ranks have been granted to them by Allaah through His Grace (fadl). No one becomes a prophet through efforts in Ibadah or any other way.
- They are the most intelligent of all people, such that, if the 100,000th part of their intellect is compared to the intellect of all creations combined together, that one prophet's 100,000th part of his intellect, will weigh heavier.
- All prophets completed their missions successfully without mistake or failure. Believing otherwise is Kufr. They do not commit mistake and do not forget their message.
- They remain prophets always, eternally, and believing otherwise is Kufr.
- It is Fardh to respect all prophets and even a slight disrespect to any of them, is Kufr.
- A prophet may unconsciously commit an act which is apparently a small sin, but it is actually even not a small sin. Eg: Someone asks me "*Is your father at home?*" I reply yes thinking he was at home but in reality he had gone out using another door without my knowledge. So apparently I spoke a lie but in reality it is neither a lie nor a sin as I did not do it deliberately while knowing.
- Prophets are alive with their bodies in their graves, they use water, pray and eat. All the laws of Dunya are still applicable to them, this is why their wives do not observe Iddat, nor can they re-marry, and even their inheritance is not distributed.

Ala Hazrat (rahmatullahi 'alayh) mentions in his Al-Malfoozaat Pg55 that even the Mothers of the Believers visit Holy Prophet (swallallahu 'alayhi wa sallam) in his grave and they spend time together. This forms part of Rizq.

Whereas Awliya and Shuhada are alive after death but not with their bodies, so their wives have to observe Iddat and may remarry afterwards. Their wealth is also distributed amongst heirs.

- Four have not yet tasted death: Prophets 'Isa ('alayhis salam) and Prophet Idris ('alayhis salam) are alive in the skies. Prophet Ilyas ('alayhis salam) and Khidhr ('alayhis salam) are alive on earth. These two meet each year during Hajj, drink ZamZam water so they feel neither thirst nor hunger during the whole year. Regarding Sayyidina Khidhr ('alayhis salam), 'Ulama have different opinions: Some say he is a Prophet and some say he is a Wali and the second opinion is stronger than the first one. 'Ulama say that the one who memorises his name shall die with Imaan: Abul-'Abbaas Balya Bin Malkaan
- The parents of Prophet Muhammad (swallallahu 'alayhi wa sallam) were Muslims and one who does not believe so, is Mal'oon (cursed)
- The Prophet (swallallahu 'alayhi wa sallam) is both human and Noor. Not believing him to be human is Kufr.
- 25 prophets have been mentioned by name in the Qur'an. Some other have been mentioned in Hadith. The rest, we do not know their names and stories. We believe in all of them! All of them preached the same 'Aqeedah (beliefs), though their Fiqh was somewhat different from each other. The Message of Prophet Muhammad (swallallahu 'alayhi wa sallam) abrogated the Fiqh of all past prophets and his Shari'ah is the last Shari'ah to be sent on earth.

21. Prophet Muhammad (swallallahu 'alayhi wa sallam) has been sent to all people for all times to come, whereas previous prophets were sent to specific people (nation) for specific periods of time.

- It is Fardh on all creations to respect and obey him ﷺ, whether they be humans, Jinn, Angels, animals, trees, skies, earth etc. Trees coming to him at his command is both a miracle and a proof of his authority, just like splitting of the moon into two is. Ahadith are full with such evidences.
- He ﷺ is sent as a Mercy (Rahmah) to all 'Aalameen and 'Aalam means all what exists, not just humans, but even Jinn, animals, earth, skies, other planets and creatures dwelling in them. Due to his presence ﷺ, collective 'Azaab will not come in this Dunya, the likes of which used to come in the times of previous prophets.
- As mentioned in Ayah 128 of Surah Tawba, he ﷺ is Raoof and Raheem, meaning he ﷺ has great love and pity for us. He cared for us even before we were born. He thought of us even during Mi'raaj and his love will surround us on Judgement Day Insha Allaah
- He ﷺ is the last Prophet. No new prophet will come after him ﷺ or during his lifetime. Believing otherwise is Kufr. He ﷺ was already a prophet when Sayyidina Adam ('alayhis salam) was between soul and body, in other words he ﷺ is the first prophet and last to be sent.

The return of Sayyidina 'Isa ('alayhis salam) does not affect his status of being the Final prophet, because Sayyidina 'Isa ('alayhis salam) is not a new prophet and he will follow and apply the Shari'ah of Prophet Muhammad (swallallahu 'alayhi wa sallam)

- He ﷺ is the best creation of Allaah and he ﷺ distributes all bounties (including Rizq) to the creations. Thus he ﷺ is Ummi (center of creation). He ﷺ says: إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي which means ***I am the one who distributes and Allaah gives.*** (Bukhari Vol 1 Pp42 Hadith 71).

- To highlight his importance, Allaah made Qasam upon him ﷺ and on things related to him ﷺ: See Surah Hijr Ayah 72 (upon his life), Surah Balad Ayah 1-2 (upon his city), Surah Al-'Asr Ayah 1 (upon his time), Surah Zukhruf Ayah 88 (upon his speech).

- To express love for him ﷺ, Allaah addressed him by titles like *Yaa Ayyuhal Muzzammil, Yaa Ayyuhal Mudathir, Yaa Ayyuhan-Nabi, Yaa Ayyuhar-Rasool* etc. Allaah addressed other prophets by their names. The Prophet ﷺ addressed his companions by titles, to express love, like Abu Hurayrah or Abu Turaab to Sayyidina 'Ali (Karam Allahu Wajhahul Kareem)

- **Some specialities of Rasoolullah (swallallahu 'alayhi wa sallam):** (1) Sent to all humans and Jinn for all times (2) Anfaal (booty of war) is Halal for him and was not so for previous prophets (3) Whole of earth has been made a mosque for His Ummah to pray, whereas previous Ummahs had specific places of worship. (4) Tayammum (5) His enemies feel his awe while being one month away (6) Received 2 last Ayah of Surah Baqarah which is a treasure under the 'Arsh (7) Received Surahs having less than 100 Ayah instead of Torah (8) Received Surahs having less than 200 Ayah instead of Injeel. (9) Received Surahs starting with Haa-Meem instead of Zaboor. (10) Only he ﷺ received Surahs from Surah Hujuraat till the end of the Qur'an. (11) Allaah created all for him ﷺ and made him the owner of Dunya and Aakhirah. (12) Allaah made him the Ummi, meaning Allaah created everything from the Noor of Rasoolullah (swallallahu 'alayhi wa sallam) (13) His Ummah will be the first to rise from the graves and the first to enter Jannah (14) On Judgement Day he ﷺ will have the Liwa-ul-Hamd (banner of praises) under which will be all prophets (15) He ﷺ will open the door of Shafa'at (intercession) (16) He ﷺ will have the keys of Jannah on his hand and will be the first to enter Jannah (17) Amongst the 5 greatest Mursaleen, he ﷺ is greatest. (18) He ﷺ is the greatest Beloved of Allaah and there will be none like him ever ﷺ

- When Allaah revealed verse 5 of Surah Duha: ***"And your Lord will soon give you so that you will be pleased"***, Rasoolullah (swallallahu 'alayhi wa sallam) said I will not be pleased as long as there will remain even one from My Ummah in Hell. [Tafsir Jalalayn]. We may safely say that the Prophet ﷺ will take whole of His Ummah and enter Paradise, because there is no displeasure in Jannah. How will then the Prophet ﷺ remain displeased in Jannah on account of some of his Ummah suffering in Hell? So, logically all of his Ummah will be saved by him ﷺ before his entry to Jannah. He ﷺ is Rahmatul-lil-'Aalameen, Raoof and Raheem (swallallahu 'alayhi wa sallam)!

- The previous Qibla was Bait-ul-Maqdis but at the wish of the Prophet (swallallahu 'alayhi wa sallam), Kaaba was made the Qibla (see Qur'an Surah 2 Ayah 144).

- All the Prophets and Awliya seek the Rida (Pleasure) of Allaah in their Ibadah but the Prophet (swallallahu 'alayhi wa sallam) worships Allaah so that Allaah makes him pleased. (see Qur'an Surah Taa-haa Ayah 130)
- All types of Shafa'at are proven for the Prophet (swallallahu 'alayhi wa sallam). On the Judgement Day he ﷺ will be seen everywhere, helping His Ummah; at the Meezaan, at Haud-e-Kawthar, at the Siraat, rescuing others from Hell. May Allaah send Darood upon his every movements and efforts!

- Imaan depends upon love for Rasoolullah (swallallahu 'alayhi wa sallam). Loving him ﷺ more than oneself and everyone, is perfect Imaan. He ﷺ says:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ

None of you have faith until I am more beloved to him than his children, his father, and all of the people. (Bukhari 15, Muslim 44)

- Obedience of Prophet (swallallahu 'alayhi wa sallam) is obedience of Allaah (see Qur'an Surah An-Nisa Ayah 80). Even if the Prophet ﷺ calls you during Salat, you should leave Salat and go to him ﷺ, obey all what he ﷺ orders you and continue your Salat from where you left as that Salat was not invalidated.
- Ta'zeem (respect) of the Prophet ﷺ is Fardh and a pillar of Imaan. Sayyidina Abu Bakr As-Siddiq ('alayhis salam) sacrificed his life in the cave of Thawr by letting the snake bit his foot but he did not move just to avoid disturbing the Prophet ﷺ who was resting his blessed head on the former's lap. Sayyidina 'Ali (Karam Allahu Wajhahul Kareem) missed the 'Asr prayer for the same reason.

When the Prophet ﷺ is mentioned, one should be humble and listen attentively. When his name is mentioned, it is Wajib to recite Darood once and one who does not do so, is a miser and will be destroyed. When saying Salaam to him ﷺ during Tashahhud, think that he ﷺ is hearing you..Awliya even hear his reply.

- He (swallallahu 'alayhi wa sallam) has total authority in Deen and Dunya. Once a person came to embrace Islam on condition to pray only thrice a day, the Prophet ﷺ accepted it. Once a Sahabi performed Qurbani before Salat-ul-Eid, the Prophet ﷺ accepted it and made this act an exception for him in the Ummah.
- His ranks keep increasing every moment (see Qur'an Surah Duha Ayah 4)
- He (swallallahu 'alayhi wa sallam) will have Maqaam-e-Mehmood by opening the Door of Shafa'at. (see commentary 26)
- No one knows his reality (Haqeeqah) except Allaah, he (swallallahu 'alayhi wa sallam) said: *Lam Ya'lamni Haqeeqati Ghayru Rabbee*
- He led all prophets in prayer during Al-Isra in Masjid Al-Aqsa.

Regarding the Qur'an

وَإِنَّ الْقُرْآنَ كَلَامُ اللَّهِ مِنْهُ بَدَأَ بِلَا كَيْفِيَّةٍ قَوْلًا وَأَنْزَلَهُ عَلَى رَسُولِهِ وَحْيًا وَصَدَّقَهُ الْمُؤْمِنُونَ عَلَى ذَلِكَ حَقًّا
وَأَيَّقُوا أَنَّهُ كَلَامُ اللَّهِ تَعَالَى بِالْحَقِيقَةِ

The Qur'an is the Word of Allaah. It came from Him as speech without it being possible to say how. He sent it down to His Messenger as revelation (wahy). The believers accept it as absolute truth. They are certain that it is, in truth, the Word of Allaah

Commentary:

22. It is Fardh to believe in all Books (Kitaab) and booklets (Suhuf) revealed by Allaah, and rejecting any one of them is Kufr.

- Quran is still in its original form and the rest have been modified. We believe in the Qur'an as the final book from Allaah and we believe in the original message of all previous books (not in the corrupted ones which we have today).
- Four books have been sent: (1) Zaboor was given to Sayyidina Dawood ('alayhis salam) (2) Tawraat was given to Sayyidina Moosa ('alayhis salam) (3) Injeel was given to Sayyidina 'Isa ('alayhis salam) (4) Qur'an has been given to Sayyidina Muhammad (*swallallahu 'alayhi wa sallam*)
- Regarding Suhuf, there is Ikhtilaf; some 'Ulama say 100 were sent, some say 110. We are also unsure regarding the Prophets to whom they were given. But all of them taught the same 'Aqeedah, though there may be some differences in Fiqh. The purpose of all of them was to guide humans and Jinn and to judge between them.
- Each Ummah was responsible to protect the originality of their books, but they failed. As for the Qur'an, Allaah took the responsibility of protecting it and until today it is still original like it was 14 centuries ago. It is Fardh to believe that the Qur'an is still original and if someone doubts it or believes that something has been added or erased from the Quran, commits Kufr.
- In Surah Hijr Ayah 9, Allaah took the responsibility of protecting the Quran, so no one can interfere in it. Previous books were memorised by their prophets only. The miracle of the Qur'an is that the Ummah too memorise it.
- Shari'ah has disallowed us to read previous books as they have been modified, as it is possible that we accept false verses as true and true verses as false, in both cases it is Kufr. Thus, we should stay away from them. Only some 'Ulama can read them, with the intention of debating Jews and Christians.
- No one can produce a second Quran, neither something like its Surahs nor something like its verses. Believing otherwise is Kufr. Allaah challenged the unbelievers to produce a book like the Quran, they failed to. (see Qur'an 17:88). Then Allaah challenged them to produce 10 Surahs like in the Qur'an, they failed to. (see Quran 11:13). Then Allaah challenged them to produce atleast one Surah like in the Quran, they failed to. (see Qur'an 2:23). These unbelievers failed although they were experts of the Arabic language, to the extent that they would refer to non-Arabs as 'Ajam (mute), but they themselves turned to be mute in front of the Qur'an.

- There are two types of verses in the Qur'an: (1) Muhkam: Clear verses whose meanings are known to us through the interpretations of the 'Ulama and these are the verses from which Shari'ah laws are derived. (2) Mutashaabihaat: Unclear verses whose meanings are known only to Allaah, His Prophet (*swallallahu 'alayhi wa sallam*) and the high-ranking Awliya. In Surah Ale 'Imran Ayah 7, Allaah disallowed us from trying to interpret these metaphorical verses, so we believe in them without knowing their meanings.
- Naskh (abrogation): Many of the verses are Mansookh (abrogated) either by other verses or by Hadith. The wisdom behind it, are many. An example is that earlier the period of Iddah was 1 year, then it was abrogated by another Ayah to 4 months 10 days.

لَيْسَ بِمَخْلُوقٍ كَكَلَامِ الْبَرِيَّةِ فَمَنْ سَمِعَهُ فَرَعَ عَمَّ أَنَّهُ كَلَامُ الْبَشَرِ فَقَدْ كَفَرَ وَقَدْ ذَمَّهُ اللَّهُ وَعَابَهُ وَأَوْعَدَهُ بِسَقَرٍ
حَيْثُ قَالَ تَعَالَى سَأُصْلِيهِ سَقَرَ فَلَمَّا أَوْعَدَ اللَّهُ بِسَقَرٍ لِمَنْ قَالَ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ عَلِمْنَا وَأَيَقَنَّا أَنَّهُ قَوْلُ
خَالِقِ الْبَشَرِ وَلَا يُشَبِّهُ قَوْلَ الْبَشَرِ

It is not created like the speech of human beings is, and anyone who hears it and claims that it is human speech, has become an unbeliever. Allaah warns him and censures (condemns) him and threatens him with Fire when He says (Quran 74:26): *I will burn him in the fire!* When Allaah threatens with the Fire those who say (Quran 74:25): *"This is just human speech."* We know for certain that it is the speech of the Creator of mankind and that it is totally unlike the speech of mankind.

Commentary:

23. Quran is speech of Allaah, hence uncreated. The Mushaf; the paper, ink and the letters are created. The sound which our voice makes, is created. The Speech of Allaah is uncreated. When we say the Qur'an is uncreated, we refer to its divine essence, its meaning and message, that is uncreated, eternal, with no beginning and no end, just like Allaah is uncreated, eternal, with no beginning and no end.
- Prophets are Ma'soom from sin, lie, forgetfulness and error, so the authenticity of the Books are not shadowed by doubt.
 - There is 'Ijma of the 'Ulama that Qur'an should be written as it has reached us, not in modern style.
 - The main miracle of the Prophet (*swallallahu 'alayhi wa sallam*) is the Qur'an, which is intellectual miracle. As mentioned before, Allaah challenged the non-believers to produce a book like the Quran, or 10 Surah, or 1 Surah or even atleast one verse like in the Quran, but they failed. This challenge is still open!
 - Qur'an has reached us as Sahabas heard it from the Prophet (*swallallahu 'alayhi wa sallam*). Not one letter was added or removed. Not one verse was put in it according to how predecessors understood it or interpreted it, no, rather it was put as it was received from Rasoolullah (*swallallahu 'alayhi wa sallam*), word by word.
 - No translation is perfect and the miracle of the Quran is in Arabic language. Translations are just interpretations, they are not the Qur'an themselves, but they are respected as they contain the meanings of the Quranic verses (we do not touch them without Wudhu).

وَمَنْ وَصَفَ اللَّهَ بِمَعْنَى مِنَ مَعَانِي الْبَشَرِ فَقَدْ كَفَرَ مَنْ أَبْصَرَ هَذَا اِعْتَبَرَ وَعَنْ مِثْلِ قَوْلِ الْكُفَّارِ انْزَجَرَ
وَعَلِمَ أَنَّ اللَّهَ بِصِفَاتِهِ لَيْسَ كَالْبَشَرِ

Anyone who describes Allaah as being in any way the same as a human being, has become an unbeliever. All those who grasp this, will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His Attributes, is unlike human beings.

Commentary 23.2:

Just like the Speech of Allaah, all the other Attributes of Allaah are unlike the attributes of His creations and likening Him to His creations, is Kufr. (see commentary 3 & 8). We do not interpret the Mutashaabih Ayaat in a way to give similarity between Allaah and His creations, which would then be Kufr, and this is the mistake of the Najdis.

Regarding Vision of Allaah

وَالرُّؤْيَةُ حَقٌّ لِأَهْلِ الْجَنَّةِ بِغَيْرِ إِحَاطَةٍ وَلَا كَيْفِيَّةٍ كَمَا نَطَقَ بِهِ كِتَابُ رَبِّنَا وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَىٰ رَبِّهَا
نَاطِرَةٌ وَتَفْسِيرُهُ عَلَىٰ مَا أَرَادَ اللَّهُ تَعَالَىٰ وَعَلِمَهُ

The Vision of Allaah by the People of Jannah is true, without their vision being all-encompassing (*idraak*) and without the manner of their vision being known (*how-less*). As the Book of our Lord expresses it: "*Faces on that Day, radiant, looking at their Lord*" (Qur'an 75:22-3). The explanation of this is as Allaah knows and wills.

Commentary 23.3:

Since Allaah can not be described, He is form-less, shape-less, existing without the need of a place or direction, pure from having a size or colour, it is impossible to understand the vision of Allaah. When Hadith mentioned that Muslims will see Allaah like they see the full moon, it did not mean that there will be a direction which we will face, or that there will be a physical distance between Allaah and us, or that our vision will encompass that view. Rather it is better to take it to mean that we will be sure of our vision of Him. In Sunan Nisai, this Dua has been mentioned:

اللَّهُمَّ إِنِّي أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَىٰ وَجْهِكَ. وَالشَّوْقَ إِلَىٰ لِقَائِكَ

(Oh Allah I ask you pleasure of seeing You and desire of meeting You).

وَكُلُّ مَا جَاءَ فِي ذَلِكَ مِنَ الْحَدِيثِ الصَّحِيحِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُوَ كَمَا قَالَ وَمَعْنَاهُ
عَلَىٰ مَا أَرَادَ لَا نَدْخُلُ فِي ذَلِكَ مُتَأَوِّلِينَ بِأَرَائِنَا وَلَا مُتَوَهِّمِينَ بِأَهْوَائِنَا

Everything that has come down to us about this from the Messenger (*swallallahu 'alayhi wa sallam*), in authentic narrations, is as he said, and means what he intended. We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein.

Commentary 23.4:

We do not try to interpret metaphorical Hadiths, just like we do not try to interpret metaphorical Ayahs.

فَأَنَّهُ مَا سَلَّمَ فِي دِينِهِ إِلَّا مَنْ سَلَّمَ لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَدَّ عِلْمَ مَا اشْتَبَهَ عَلَيْهِ إِلَى عَالَمِهِ

No one is free in his religion unless he surrenders himself completely to Allaah, the Exalted and Glorified, and to His Messenger (*swallallahu 'alayhi wa sallam*), and leaves the knowledge of things that are ambiguous (metaphorical) to the One who knows them.

Commentary 23.5:

Surrendering to Allaah (salama): Islam means to surrender to the Will (Mashee-ah) and Pleasure (Rida) of Allaah ﷻ

Vision of Allaah in this world, while awake, with the eyes of the head, is impossible for all except Rasoolullah (*swallallahu 'alayhi wa sallam*) as this is his speciality. Awliya see Allaah in their dreams and with the eye of the heart. On Judgement Day and in Jannah, Muslims will be blessed with seeing Allaah with the eye of the head. As explained earlier, vision of Allaah is unexplainable. Vision of eyes encompass created things only and this can be described. Allaah is unlike creations, so seeing Him without encompassing can not be described, as encompassing Him will prove a limit for Allaah and describing His Vision will be likening Him to the creations, in both cases it is Kufr. The Hadith of Sayyidah 'Aishah Siddiqah (*radi Allahu 'anha*) apparently denying the Vision of Allaah by the Prophet (*swallallahu 'alayhi wa sallam*), is interpreted like this: She (*radi Allahu 'anha*) denied Idraak (*lhaatwa which is used in above text*), not Vision itself.

وَلَا تَنْتَبُتُ قَدَمُ الْإِسْلَامِ إِلَّا عَلَى ظَهْرِ التَّسْلِيمِ وَالْأَسْتِسْلَامِ

A man's Islam is not secure unless it is based on submission and surrender.

فَمَنْ رَامَ عِلْمَ مَا حُظِرَ عَنْهُ عِلْمُهُ وَلَمْ يَقْنَعْ بِالتَّسْلِيمِ فَهَمُّهُ حَجَبُهُ مَرَامُهُ عَنْ خَالِصِ التَّوْحِيدِ وَصَافِي الْمَعْرِفَةِ وَصَحِيحِ الْإِيمَانِ

Anyone who desires to know things which is beyond his capacity to know, and whose intellect is not content with surrender, will find that his desire will veil him from a pure understanding of Allaah's Unity (oneness), clear knowledge and correct beliefs.

فَيَتَذَدَّبُ بَيْنَ الْكُفْرِ وَالْإِيمَانِ وَالتَّصَدِيقِ وَالتَّكْذِيبِ وَالْإِفْرَارِ وَالْإِنْكَارِ مُوسَّسًا تَائِهًا شَاكًّا زَائِعًا لَا مُؤْمِنًا مُصَدِّقًا وَلَا جَا حِدًا مُكَذِّبًا

He will veer (swing) between disbelief & belief, confirmation & denial, and acceptance & rejection. He will be subject to whisperings and will find himself confused and full of doubt, being neither an accepting believer nor a denying rejector.

Commentary 23.6:

These are the consequences of trying to interpret Mutashaabih verses and Hadiths, specially Vision of Allaah as mentioned in previous lines. Through these lines we learn that we do not delve in the forbidden area of knowledge like: interpreting Mutashaabihaat, or opposing the Usool of 'Aqeedah set by the scholars, otherwise one will swing between Imaan and Kufr. Keep away from deviated sects to be safe from this.

وَلَا يَصِحُّ الْإِيمَانُ بِالرُّؤْيَا لِأَهْلِ دَارِ السَّلَامِ لِمَنْ اعْتَبَرَ هَا مِنْهُمْ بِوَهْمٍ أَوْ تَأَوَّلَهَا بِفَهْمٍ إِذْ كَانَ تَأْوِيلُ
الرُّؤْيَا وَتَأْوِيلُ كُلِّ مَعْنَى يُضَافُ إِلَى الرُّبُوبِيَّةِ تَرْكُ التَّأْوِيلِ وَلُزُومُ التَّسْلِيمِ وَعَلَيْهِ دِينُ الْمُسْلِمِينَ

Belief of a man in the Vision of Allaah by the People of Jannah, is incorrect if he imagines what it (the vision) is like or interprets it according to his own understanding, since the interpretation of this Vision or actually, the interpretation of ANY subtle phenomena which are in the realm of Lordship, is by avoiding its interpretation and strictly adhering to submission. This is the religion of Muslims.

Commentary 23.7:

It is forbidden to meditate upon Allaah to try to understand Him, as this will lead to Kufr and Shirk, because we can not understand Him. Trying to understand Him, will lead us to misunderstandings because we will be trying to view Him with the same eye which we use to view and understand the creations. So we do not meditate upon Allaah and His Sifaat. Rather we meditate and reflect upon His creations.

وَمَنْ لَمْ يَتَوَقَّ النَّفْيَ وَالتَّشْبِيهَ زَلَّ وَلَمْ يُصِبِ التَّنْزِيهَ فَإِنَّ رَبَّنَا جَلٌّ وَعَلَا مَوْصُوفٌ بِصِفَاتِ الْوَحْدَانِيَّةِ
مَنْعُوتٌ بِنَعُوتِ الْفَرْدَانِيَّةِ لَيْسَ فِي مَعْنَاهُ أَحَدٌ مِنَ الْبَرِيَّةِ

Whoever does not guard himself against denying the Attributes of Allaah, or likening Allaah to something else, has gone astray, and has failed to understand Allaah's Glory, because our Lord, the Glorified and the Exalted, can only possibly be described in the terms of oneness (Tawheed) and absolute uniqueness, and no creation is in any way like Him

Commentary 23.8:

Anthropomorphism crept into Muslims from the Jews.

وَتَعَالَى عَنِ الْحُدُودِ وَالْغَايَاتِ وَالْأَرْكَانِ وَالْأَعْضَاءِ وَالْأَدَوَاتِ لَا تَحْوِيهِ الْجِهَاتُ السِّتُّ كَسَائِرِ
الْمُبْتَدَعَاتِ

He is beyond having limits or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.

Commentary 23.9:

Directions depend on place to exist and place is a creation. Allaah exists without a place or direction. It can not be said that Allaah is on the Throne or everywhere, or up and down, as all these are Kufr due to association of a place and direction to Him. And attributing these to Allaah automatically attributes a body, shape and limit to Him. When Qur'an and Hadiths mention the Istiwa or Allaah's Hand, or Face, these are all Mutashaabihaat and not meant to be interpreted, but they surely are not there to give the idea of attributing a form, body, place or direction to Allaah ﷻ

Regarding Mi'raaj of Prophet (swallallahu 'alayhi wa sallam)

وَالْمِعْرَاجُ حَقٌّ وَقَدْ أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُرِجَ بِشَخْصِهِ فِي الْيَقَظَةِ إِلَى السَّمَاءِ ثُمَّ إِلَى حَيْثُ شَاءَ اللَّهُ مِنَ الْعُلَا وَأَكْرَمَهُ اللَّهُ بِمَا شَاءَ وَأَوْحَى إِلَيْهِ مَا أَوْحَى مَا كَذَبَ الْفُؤَادُ مَا رَأَى فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْآخِرَةِ وَالْأُولَى

Al Mi'raaj (the Ascent to the heavens) is true. The Prophet (swallallahu 'alayhi wa sallam) was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever heights Allaah willed for him. Allaah dignified him the way He dignified him, and He revealed to him what He revealed to him and his heart was not mistaken about what he saw (Qur'an 53:11). Allaah bless him and grant him peace in this world and the next.

Commentary:

24. In brief, the Prophet (swallallahu 'alayhi wa sallam) was resting when Angel Jibreel ('alayhis salam) came and requested the Prophet (swallallahu 'alayhi wa sallam) to come with him. Riding the Buraaq (a heavenly animal), he (swallallahu 'alayhi wa sallam) reached Masjid Al-Aqsa where he (swallallahu 'alayhi wa sallam) led all previous prophets in prayer. This is Al-Isra. Now Mi'raaj begins when he (swallallahu 'alayhi wa sallam) ascended the 7 heavens, saw everything including Paradise and Hell, then saw Allaah ﷻ and came back to where he (swallallahu 'alayhi wa sallam) was. All this happened in few seconds or moments on the 27th of Rajab.

Regarding the Hawdh

وَالْحَوْضُ الَّذِي أَكْرَمَهُ اللَّهُ تَعَالَى بِهِ غِيَاثًا لِأُمَّتِهِ حَقٌّ

Al-Hawdh (the Pool) which Allaah has granted the Prophet (swallallahu 'alayhi wa sallam) as an honour to quench the thirst of His ummah on the Day of Judgement, is true

Commentary:

25. This is the Pool of Al-Kawthar. In Jannah there is also a river called Al-Kawthar, both belonging to the Prophet (swallallahu 'alayhi wa sallam).

Pool of Kawthar is so big that it will take a month to walk around it to encompass it. On its sides are minarets of pearls, its ground is perfumed musk, its water is whiter than silver, sweeter than honey and purer than musk. Recipients on it are more numerous than stars. Muslims will drink from it after which they will never be thirsty again.

• Imam Tahawi (rahmatullahi 'alayh) used the word **Ghiyaathan** to highlight how the Prophet (swallallahu 'alayhi wa sallam) will help His ummah and bring solace to the Muslims. There is 'Ijma of Ahlus-Sunnah-Wal-Jama'ah that Tawassul is permitted. Istighatha is also permitted and the Hadith of the blind Sahabi proves both (Hadith Al A'ma). Sayyidina 'Umar (radi Allahu 'anhu) doing Tawassul for rain, by the uncle of the Prophet (swallallahu 'alayhi wa sallam) after he (swallallahu 'alayhi wa sallam) passed away was because he (swallallahu 'alayhi wa sallam) did not need food and drink, rather his uncle (Ibn 'Abbas) needed it, so he used his Waseela.

*Tamanna-e-Dil-e-Ashraf Bas Itni He Sar-e-Kawsar,
Jab Aaqa ﷺ Jaam-e-Kawsar Den, Lab-e-Aqdas Laga Kar Den*

Regarding Shafa'at (intercession)

وَالشَّفَاعَةُ الَّتِي ادَّخَرَهَا لَهُمْ حَقٌّ كَمَا رُوِيَ فِي الْأَخْبَارِ

The intercession which is stored up for Muslims, is true as related in the Hadiths.

Commentary:

26. On the Day of Judgement, going through a painful and lengthy period of time in awaiting the proceedings of judgment to start, people will be so desperate that they will wish it to begin at once, even if they are thrown to Hell after that. People will ask the Ambiya for help but all of them will refuse. They will go to Sayyidina Adam ('alayhis salaam), then to several Ambiya but they will refuse to intercede. At last they will come to Prophet Muhammad (swallallahu 'alayhi wa sallam) and the Prophet (swallallahu 'alayhi wa sallam) will say **Anaa Lahaa** (I am for it: I will intercede so that the Door of Judgement may open). Both Muslims and non-Muslims will benefit from this. Then the Prophet (swallallahu 'alayhi wa sallam) will make a lengthy Sajda to Allaah and praise Allaah with words never spoken before. Then Allaah will accept it and tell him to ask and intercede as all from him (swallallahu 'alayhi wa sallam) will be accepted. At this, people will rejoice and this is **Maqaam-e-Mehmood**. This will open the Door of Shafa'at; Prophets will intercede for their Ummahs, Awliya and 'Ulama will intercede for their disciples, lovers and close ones, Hujjaaj, Hafiz-ul-Quran will also intercede for their relatives, children who died in infancy will intercede for their Muslim parents etc. No one can enter Jannah without Shafa'at and this is a Mercy from Allaah. If Allaah were to judge us, we shall all fail.

Door of Shafa'at will open by the Prophet (swallallahu 'alayhi wa sallam)'s Shafa'at Al-'Uzma. All types of Shafa'at are proved for the Prophet (swallallahu 'alayhi wa sallam); At the Meezaan, at the Siraat, rescuing people from Hell, quenching their thirst at Haudh etc. The main purpose of Judgement Day is to show the high rank of Holy Prophet (swallallahu 'alayhi wa sallam).

27. Day of Judgement will last for 50,000 years but for the pious it will be like the time of 'Asr Prayer. Not believing in or doubting the Judgement Day, is Kufr.

Regarding the Promise Allaah took from Sayyidina Adam ('alayhis salam) and His Progeny:

وَالْمِيثَاقُ الَّذِي أَخَذَهُ اللَّهُ تَعَالَى مِنْ آدَمَ وَذُرِّيَّتِهِ حَقٌّ

The covenant which Allaah made with Adam and his offspring is true.

Commentary 27.2:

This is mentioned in Quran Surah 7 Verse 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ ۖ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, *"Indeed, we were of this unaware."*

وَقَدْ عَلِمَ اللَّهُ تَعَالَىٰ فِيمَا لَمْ يَزَلْ عَدَدَ مَنْ يَدْخُلُ الْجَنَّةَ وَعَدَدَ مَنْ يَدْخُلُ النَّارَ جُمْلَةً وَاحِدَةً فَلَا يُرَادُ فِي ذَلِكَ الْعَدَدِ وَلَا يُنْقَصُ مِنْهُ

Allaah knew, before the existence of time, the exact number of those who will enter Jannah and the exact number of those who would enter the Fire. This number will neither be increased nor decreased.

Commentary:

28. Nothing can surprise Allaah. Al-'Ilm (see commentary 9) is one of Sifaat Al-Ma'ani. You can not imagine a god who does not know or depends on the occurrence of events to know and decide.

• One day Holy Prophet (swallallahu 'alayhi wa sallam) came out of his house holding two books. The book in his right hand had the names of the residents of Jannah and the number of its total inhabitants. The book in his left hand had the names of the residents of Hell and the number of its total inhabitants. These numbers will not change, increase or decrease. (Mishkat Al-Mashābih, Tirmidhi, Musnad Ahmad, Mu'jam At-Tabarani)

وَكَذَلِكَ أَفْعَالُهُمْ فِيمَا عَلِمَ مِنْهُمْ أَنْ يَفْعَلُوهُ

The same applies to all actions done by people, which are done exactly as Allaah knew they would be done.

Commentary 28 2:

Allaah always knew what people would choose to do with their freewill, so who would go to Paradise and Hell, has already been decided by Allaah. This decision of sending them to Paradise and Hell, and the knowledge of their future actions, do not force the humans and Jinn to act. Further explanation is given in next commentary.

Regarding Qadwa & Qadar (Overall Plan & Specifics within that Plan)

وَكُلٌّ مُيسَّرٌ لِّمَا خُلِقَ لَهُ وَالْأَعْمَالُ بِالْخَوَاتِيمِ وَالسَّعِيدُ مَنْ سَعِدَ بِقَضَاءِ اللَّهِ وَالشَّقِيُّ مَنْ شَقِيَ بِقَضَاءِ اللَّهِ

Everyone is eased towards what he was created for and it is the action with which a man's life is sealed which dictates his fate. Those who are fortunate are fortunate by the decree of Allaah and those who are wretched are wretched by the decree of Allaah

Commentary:

29. In a Hadith of Sahih Bukhari & Sahih Muslim, the Prophet (*swallallahu 'alayhi wa sallam*) said that **Everyone is eased/facilitated for what he was created**. There is no fatalism in Islam, in other words, Allaah or Destiny does not force one to act. Allaah gave you a freewill to choose your actions, and as soon as you choose it, Allaah creates it for you. When a Muslim chooses guidance, Allaah creates guidance, Noor of guidance and situations which ease in following guidance, and also Angels inspire him to follow guidance. So the person chooses, and Allaah creates it for him. There is also a power (Tawfeeq, ability to follow guidance) which Allaah creates, which is mentioned in Commentary 54,55. See commentary 56 to know more about Qadwa & Qadar.

- Whatever the person chooses, resulting in him to enter Paradise or Hell; Allaah always knew it. How can you imagine a god who does not know? So, Allaah's knowledge of our choice of actions and our end destination, does not force us to choose the good or bad actions. Our freewill (and choice of kasb: earning our actions) is responsible for our end: Rewards or punishments. For example: A boss gives his 2 workers tasks to do which are same in nature and he provided them with all the needed materials. The same day he wrote a reward for Worker A and a punishment for Worker B without letting them know about it. When the deadline was over, it was seen that Worker A completed the task and Worker B failed to accomplish it. The boss took out the reward letter written that day and gave it to Worker A and gave the punishment letter to Worker B. When they asked how could you know that Worker A would be successful and Worker B would fail? He replied that as a boss I know their nature, I was able to predict it, as I knew Worker A is hardworking and Worker B is lazy. NOW, did his knowledge of their nature force them to act? No. Based on his knowledge, he made the decision of rewarding and punishing them even before they were given the task. If this is the state of the created, what do you think about the Creator? So we are not forced by Destiny or by Allaah to act, like the Jabriyah sect believed. **But we are also not totally independent from Allaah**. We follow the middle way, that is, we choose our actions and Allaah creates it for us.

- The second part of the first sentence: A person may have been a non-believer but accepts Islam before death, so he is saved. A person may have been a Muslim but commits Kufr before death, so he is ruined. If one accepts Islam after he has seen the punishment (before dying), his faith will not be accepted, like Pharaoh who accepted Imaan when he saw that the punishment of Allaah is now going to drown him.

وَأَصْلُ الْقَدَرِ سِرُّ اللَّهِ تَعَالَى فِي خَلْقِهِ لَمْ يَطَّلِعْ عَلَى ذَلِكَ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَالتَّعَمُّقُ وَالنَّظَرُ فِي ذَلِكَ ذَرِيعَةُ الْخِذْلَانِ وَسَلُّمُ الْحَرَمَانِ وَدَرَجَةُ الطُّغْيَانِ

The wisdom behind the decree (destiny) is Allaah's secret in His creation, and no angel near the Throne, nor a Prophet sent with a message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness.

Commentary 29.2:

We can not ask '*why did Allaah allow this or commanded that?*' There is Wisdom behind every Decision and Action of Allaah, so we accept them all without trying to know the wisdoms behind them. Objecting against Allaah's Decisions, is Kufr. E.g: Flood coming and destroying all people including children and animals.

- Sayyidina Nooh ('alayhis salam) was not yet aware as to why Allaah punished his son in the flood until Allaah informed him that he was not of his people. Regarding Holy Prophet Muhammad (swallallahu 'alayhi wa sallam), we believe that Allaah has given him knowledge of all what will happen in Dunya and in Aakhirah and he (swallallahu 'alayhi wa sallam) keeps increasing in it. Which Ilm-e-Ghaib can be hidden from him (swallallahu 'alayhi wa sallam) when the greatest unseen (Allaah) was not hidden from him (swallallahu 'alayhi wa sallam), Ala Hazrat (rahmatullahi 'alayh) said in his poetry.

فَالْحَذَرُ كُلُّ الْحَذَرِ مِنْ ذَلِكَ نَظَرًا وَفِكْرًا وَوَسْوَسةً فَإِنَّ اللَّهَ تَعَالَى طَوَى عِلْمَ الْقَدَرِ عَنْ أَنْامِهِ وَنَهَاهُمْ عَنْ مَرَامِهِ كَمَا قَالَ تَعَالَى فِي كِتَابِهِ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ فَمَنْ سَأَلَ لِمَ فَعَلَ فَقَدْ رَدَّ حُكْمَ الْكِتَابِ وَمَنْ رَدَّ حُكْمَ الْكِتَابِ كَانَ مِنَ الْكَافِرِينَ

So be careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allaah has kept knowledge of the decree away from human beings, and has forbidden them to enquire about it, saying in His Book (Quran 21:23): "*He is not asked about what He does, but they are asked!*" Therefore anyone who asks "*why did Allaah do that?*" has gone against a judgement of the Book and anyone who goes against a judgement of the Book, is an unbeliever.

فَهَذَا جُمْلَةٌ مَا يَحْتَاجُ إِلَيْهِ مَنْ هُوَ مُنَوَّرَ قَلْبُهُ مِنْ أَوْلِيَاءِ اللَّهِ تَعَالَى وَهِيَ دَرَجَةُ الرَّاسِخِينَ فِي الْعِلْمِ لِأَنَّ
 الْعِلْمَ عِلْمَانِ عِلْمٌ فِي الْخَلْقِ مَوْجُودٌ وَعِلْمٌ فِي الْخَلْقِ مَفْقُودٌ فَإِنْكَارُ الْعِلْمِ الْمَوْجُودِ كُفْرٌ وَإِدْعَاءُ الْعِلْمِ
 الْمَفْقُودِ كُفْرٌ وَلَا يَتَّبْتُ الْإِيمَانَ إِلَّا بِقَبُولِ الْعِلْمِ الْمَوْجُودِ وَتَرْكِ طَلَبِ الْعِلْمِ الْمَفْقُودِ

This, in sum, is what those Awliya-ullaah with enlightened hearts need to know and (it) determines the level of those who are firmly endowed with knowledge. For there are two kinds of knowledge: Knowledge which is accessible to created beings and Knowledge which is NOT accessible to created beings. Denying the knowledge which is accessible is Kufr, and claiming (*to know with certainty*) the knowledge which is inaccessible is Kufr. Belief can only be firm when accessible knowledge is accepted and the inaccessible knowledge is not sought after.

Commentary:

30. Accessible knowledge is Shari'ah and inaccessible knowledge is spiritual knowledge which is granted by Allaah to Awliya. When one is blessed with spiritual knowledge, one should not claim it, as this would give the idea that one believes in it with the same level of certainty as one believes in Wahy. Similarly if one goes to an astrologer with the belief that whatever the astrologer tells him will be the absolute truth, it is Kufr, for absolute true knowledge is from Wahy only and this can be given only by a Prophet.

- **Wilayah** is of two types: (1) General: All Muslims are Awliya (2) Special: Only some enter this category by the Grace of Allaah.
- Wilayah (special) is Wahbi (granted by Allaah), thus it can not be acquired due to actions, rather Allaah chooses whom to bless him with it and very often Allaah guides the person in the path of knowledge and action under the guidance of a Murshid, then blesses him with Wilayah.
- Some Awliya are blessed with 'Ilm-Al-Ladunni (direct knowledge from Allaah).
- In Bukhari (6137 Beirut), Rasoolullah (*swallallahu 'alayhi wa sallam*) mentions that Allaah says: **Whoever shows enmity to My Wali, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have enjoined upon him (*Fardh, Wajib, Sunnah*), and My servant continues to draw near Me with supererogatory works (*Nawafil*) so that I shall love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hands with which he strikes and his foot with which he walks. Were he to ask of Me, I would surely give it to him and were he to ask Me for refuge, I would surely grant him. I do not hesitate about anything as much as I hesitate about (seizing) the soul of My faithful servant; he hates death and I hate hurting him.** In Tafseer Kabir under Ayah 9 of Surah Kahf, Imam Fakhruddin Rāzi (rahmatullahi 'alayh) explains that Allaah creates a Noor in the Awliya, through which the Wali sees unseen things, hears from far, travel long distances in less time and acts from far. In short, all these miracles are through the Noor which Allah grants them. The lives of Awliya are full of Karaamaat.

You may often hear Sufis saying "*union with Allaah*"; this is often misinterpreted by people as they take it literally to mean "man becoming part of Allaah", which is Shirk. Rather it means union with the Noor which Allaah grants them as has been mentioned earlier. They mention it metaphorically using the words "*union with Allaah*" by following the Sunnah of Allaah who said "*I am his hearing with which he hears*" etc.

- Shari'ah and Tareeqah are not two separate things, rather Shari'ah is the only door to Tareeqah. One who believes that Shari'ah does not apply upon him, is a Kafir.
- Miracles: (1) Irhaas are those miracles which Prophets perform before the declaration of prophethood. (2) Mu'jizah are those miracles which Prophets perform after the declaration of prophethood. (3) Karaamat are those miracles which Awliya perform. (Each Karamat of a Wali is a Mu'jimah of his Prophet, as he achieved all this by following that Prophet). (4) Ma'oonat are those miracles which come to existence at the hands of non-Wali pious Muslims. (5) Istidraaj are magic performed by non-Muslims with the help of Jinn.

- Visiting the shrines of Ambiya and Awliya is allowed and a source of blessings. Just like Muslims do not worship the Kaaba although they kiss it and give it a high status, Muslims also do not worship the graves although they kiss it and give it a high status. A Tabe'i, Sayyidina Sufyan bin Uyayna (rahmatullahi 'alayh) says: '*Inda Dhikris- Swaaliheena Tanzilur-Rahmah*, which means, **With the mention of the righteous, mercy descends**. So when just their mention is so blessed, what about the places they are physically present? Holy Prophet Muhammad (swallallahu 'alayhi wa sallam) said in a Hadith in [*Fath-ul-Qadeer Vol2 pg20, Kanz-ul-Ummaal 43438*]:

ذِكْرُ الْأَنْبِيَاءِ مِنَ الْعِبَادَةِ وَ ذِكْرُ الصَّالِحِينَ كَفَّارَةٌ

Zikr of Ambiya is Ibadah, and Zikr of Saaliheen (Awliya) is Kaffaara (for sins).

So if just their mention is so blessed, what about seeing them, visiting them and following them? Gems from Lataif-e-Ashrafi:

- Mention of Awliya is a Noor which enters the hearts of the seekers of guidance
- Sayyidina Junaid Baghdadi (*radi Allahu 'anhu*) says that mention of Awliya is an army amongst the armies of Allaah, which support the hearts (of the listeners). (Its proof is in Quran Surah Hood Ayah 120 which mentions this virtue regarding Ambiya):

وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ
وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ

"And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers."

- There is in Hadith that on the Day of Judgement, a servant will be sad regarding his small amount of good actions. At that time Allaah will say: "Oh My Servant! Did you know so-and-so scholar of so-and-so place?" He will reply yes I knew him. So Allaah will say 'Go you have been forgiven due to knowing him!'"

Hadhrat Makhdoom-e-Paak (*radi Allahu 'anhu*) said regarding this that Hadhrat Bayazeed Bustami (*radi Allahu 'anhu*) had a friend who was accompanying him in one of his journeys. The friend was informed by someone that one of his friend passed away, so he was saddened and started worrying for the deceased friend's Akhirah.

Hadhrat Bayazeed Bustami (*radi Allahu 'anhu*) was touched by his sadness and asked him: 'Had your friend ever seen me?' He replied no. He asked: 'Had he ever heard my name?' He replied: "Yes When I used to depart from your Khidmat and Sohbah I used to visit his house and narrate your beautiful manners and pure way of life, he used to listen and get happy and he used to listen with lots of love." Hadhrat Bayazeed Bustami (*radi Allahu 'anhu*) said: "This much is enough." (he will be forgiven by Allaah)

Hadhrat Makhdoom-e-Paak (*radi Allahu 'anhu*) said that if just knowing a Wali is enough to create a Nisbah (connection) and it becomes a means of forgiveness, then how marvelous and virtuous is it to have love for the Awliya, to have attachment and friendship with those who seek Haq and if their way of life is adopted?

- Shaykh Abul-'Abbaas 'Ata said that if you can not become a Wali, then maintain friendship with the Awliya, for the friendship of the Wali is indeed Allaah's Friendship.
- Hadhrat Makhdoom-e-Paak (*radi Allahu 'anhu*) gave the glad tidings that the Rijal-ul-Ghaib and 'Aalim-e-Laa-Rayb said to him and it was announced that the one who sees him and joins his Sohbah with sincerity, will be forgiven!

- So, relating an important attribute of the Awliya to the Will of Allaah, we must note that Awliya accepts everything because they know everything is from Allaah, good or evil. Even at the evil actions of people who harm them, they accept it because without the Permission of Allaah, that would not be possible, thus they submit to His Wisdom behind all the happenings.

- Whenever their Duas are answered or everything go as they planned, they become happy, not because they got what they wanted, but rather because their Duas and plans were in line with the Will of Allaah. And indeed the Tawfeeq to ask that Dua and to plan those things were from Allaah. Awliya are fana (annihilated) in Allaah's love, remembrance and in submission to Him

- If a Murshid is not 'Aalim, it is no issue because these are two different branches. Murshideen are the 'Ulama Al-Qalb (Scholars of the hearts), but if Murshid is 'Aalim, that's light upon light!

- **Conditions of a Murshid:** (1) Should be Sunni (2) Having enough knowledge of Shari'ah to be able to follow it and consult books when needed (3) Should not be an open sinner (4) His Silsila must be linked with Rasoolullah (*swallallahu 'alayhi wa sallam*) and he must have Ijazah.

Regarding the Preserved Tablet and the Pen

وَنُؤْمِنُ بِاللَّوْحِ وَالْقَلَمِ وَبِجَمِيعِ مَا فِيهِ قَدْ رُقِمَ

We believe in Al-Lawh (tablet) and in Al-Qalam (pen) and in everything written on it.

فَلَوْ اجْتَمَعَ الْخَلْقُ كُلُّهُمْ عَلَى شَيْءٍ كَتَبَهُ اللَّهُ تَعَالَى فِيهِ أَنَّهُ كَائِنٌ لِيَجْعَلُوهُ غَيْرَ كَائِنٍ لَمْ يَقْدِرُوا عَلَيْهِ وَلَوْ
اجْتَمَعُوا كُلُّهُمْ عَلَى شَيْءٍ لَمْ يَكْتُبَهُ اللَّهُ تَعَالَى فِيهِ لِيَجْعَلُوهُ كَائِنًا لَمْ يَقْدِرُوا عَلَيْهِ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ
إِلَى يَوْمِ الْقِيَامَةِ

If all creations gathered against something which Allaah has decreed to exist and they try to make it inexistant, they would fail to do so. If all of them gathered to make something happen which Allaah has not decreed to exist, they would fail to do so. The Pen ('s writing) has dried concerning all the things that will be till the Day of Qiyamah.

وَمَا أَخْطَأَ الْعَبْدَ لَمْ يَكُنْ لِيُصِيبَهُ وَمَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ

Whatever a person has missed, he was never destined to receive it.
Whatever he received, was not destined to be missed by him.

وَعَلَى الْعَبْدِ أَنْ يَعْلَمَ أَنَّ اللَّهَ قَدْ سَبَقَ عِلْمُهُ فِي كُلِّ كَائِنٍ مِنْ خَلْقِهِ فَقَدَّرَ ذَلِكَ تَقْدِيرًا مُحْكَمًا مُبْرَمًا لَيْسَ فِيهِ
نَاقِصٌ وَلَا مُعَقَّبٌ وَلَا مُزِيلٌ وَلَا مُغَيِّرٌ وَلَا مُحَوِّلٌ وَلَا نَاقِصٌ وَلَا زَائِدٌ مِنْ خَلْقِهِ فِي سَمَواتِهِ وَأَرْضِهِ

It is necessary for the servant to know that Allaah already knows everything that is going to happen in His creation and has decreed it in a detailed and decisive way. There is nothing that He has created in the heavens or the earth that can reduce it, or change it, or remove it, or amend it, or divert it or decrease it, or increase it in any way.

وَذَلِكَ مِنْ عَقْدِ الْإِيمَانِ وَأُصُولِ الْمَعْرِفَةِ وَالْإِعْتِرَافِ بِتَوْحِيدِ اللَّهِ تَعَالَى وَرُبُوبِيَّتِهِ كَمَا قَالَ تَعَالَى فِي كِتَابِهِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا وَقَالَ تَعَالَى وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا فَوَيْلٌ لِمَنْ صَارَ قَلْبُهُ فِي الْقَدَرِ قَلْبًا سَقِيمًا لَقَدْ اتَّخَذَ بُوْهُمِهِ فِي فَحْصِ الْغَيْبِ سِرًّا كَتِيمًا وَعَادَ بِمَا قَالَ فِيهِ أَفَّاكًا أَثِيمًا

This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allaah's Oneness and Lordship. As Allaah says in His Book: *"He created everything and decreed it in a detailed way!"* [Qur'an 25:2]. And He also says: *"Allaah's Command is always a decided decree!"* [Qur'an 33:38]. So woe to anyone who argues with Allaah concerning the decree and who, with a sick heart, starts delving into this matter. In his deluded attempt to investigate the Unseen, he is seeking a secret that can never be uncovered, and he ends up an evil-doer, telling nothing but lies!

Commentary:

31. Objecting to the Decree of Allaah, is Kufr. Whatever Allaah has decided, will happen exactly like He has decreed. None can modify or stop it.

- **Regarding Destiny:** Allaah always knew what will happen, so He ordered the Pen to write it on the Tablet. This is called Destiny. It is forbidden to argue regarding it as it is one of the secrets of Allaah
- Destiny controls everything except our actions and our freewill to choose our actions. For example, Destiny controls our birth, death, Rizq, marriage, etc. And although the Tablet has written our future actions, yet it does not control us or force us into acting, rather it acts like a prediction which will surely happen.
- There are 3 types of destinies: (i) **Mubram-e-Haqeeqi:** This does not change ever. Even Ambiya and Awliya are informed to not make Dua to change it. (ii) **Mu'allaq-e-Mahadh:** Angels are given sheets (saheefah) which contain several options about a thing and they do not know which one amongst them will happen and which one will not happen. When that event comes to pass, then they know which option was Mubram-e-Haqeeqi and which ones were unreal. This type of Destiny changes through the Dua of common Muslims, parents, pious people and Awliya. Change of destiny by Dua (which has been mentioned in Hadith) means: The unreal option in destiny is exposed and Mubram happens, for example: Sheet A said that on a particular day and time Zaid will have an accident. Sheet B said on that date and time he will not have an accident. So by means of Dua or Sadqa, he is saved from accident. Thus, it is known that Sheet A was unreal and Sheet B was Mubram-e-Haqeeqi. Change of Dua never means that Mubram-e-Haqeeqi changes. (iii) **Mu'allaq Ba-Shabih Mubram:** Angels are given only one sheet where only one option is written regarding an event. They take as Mubram-e-Haqeeqi which will surely come to pass but it is actually Mu'allaq and Allaah has hidden its reality due to Wisdom. This type of Destiny changes only by the Dua of a Prophet or great Wali like Shaykh 'Abdul Qadir Al-Jilāni (*radi Allahu 'anhu*), meaning through their Dua, Mu'allaq status of the sheet is exposed and hidden Mubram-e-Haqeeqi is known.
- One who does not believe in Destiny, is a Kafir.

وَالْعَرْشُ وَالْكُرْسِيُّ حَقٌّ

The 'Arsh and the Kursi (chair) are true.

وَهُوَ مُسْتَعْنٍ عَنِ الْعَرْشِ وَمَا دُونَهُ

He is independent of the Thone and that which is beneath it

مُحِيطٌ بِكُلِّ شَيْءٍ وَفَوْقَهُ وَقَدْ أَعْجَزَ عَنِ الْإِحَاطَةِ خَلْقُهُ

He encompasses all things and Allaah is beyond everything,
and what He has created is incapable of encompassing Him

Commentary:

32. 'Arsh is the biggest creation of Allaah, in size. The earth compared to the first sky is like a ring in a desert. The first sky compared to the second sky is like a ring in the desert. This goes on until the seventh sky and the latter compared to the 'Arsh is like a ring in the desert. This is how big and enormous the 'Arsh is.

33. Allaah is not in need of anything, neither the 'Arsh, nor the Kursi, nor the sky, the tablet, pen, Angels, Prophets. Nothing. He is As-Swamad, independent from everything! Allaah is not in need of our Ibadah as well. The duties which Allaah gave to Angels and to Prophets was due to Wisdom and Mercy, not due to need. Allaah is also not obliged to send Ambiya to us, He does so as a Mercy.

- Allaah encompasses all things with His Knowledge, Authority and Power. No one can encompass Allaah in any way, as all are incapable in front of Him

- One of the reason behind the creation of the 'Arsh and Kursi is to show the Power of Allaah. Anyone who believes that Allaah has created the 'Arsh and Kursi to establish Himself on them or to sit on them, has committed Shirk, because of associating a body, shape, limit, dependence, place and direction to Allaah.

Regarding ranks of Prophets

وَنَقُولُ إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامَ خَلِيلًا وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا إِيْمَانًا وَتَصَدِّيقًا وَتَسْلِيمًا

We say with belief, acceptance and submission that Allaah took Ibrahim as an intimate friend and that He spoke directly to Moosa

Commentary:

34. These are the specialities of the mentioned prophets (peace be upon them). Each prophet has a distinctive speciality. The speciality of Rasoolullah (*swallallahu 'alayhi wa sallam*) is that he (*swallallahu 'alayhi wa sallam*) saw Allaah with the eye of the head.

- Sayyidina Ibn 'Abbas (*radi Allahu 'anhu*) narrated that some Sahabas were talking amongst themselves. One said: Allaah chose Ibrahim as His Khaleel. Another said: Moosa was blessed to converse with Allaah directly. Another said: 'Isa is (beloved and created) Kalimaat and Rooh of Allaah. Another said: Allaah chose Adam. Rasoolullah (*swallallahu 'alayhi wa sallam*) came to them and said: **I have heard your discussion and your marvelling at the ranks of past prophets. Indeed, Ibrahim is the Khaleel of Allaah and there is no doubt about it. Moosa was blessed to converse with Allaah and it is an established fact. 'Isa is the Kalimah and Rooh of Allaah and without doubt it is so. Lo ! I am the Beloved of Allaah and I say this without boast. I will carry the Liwa-ul-Hamd on Judgement Day and I say this without boast. I will be the first to intercede and the first whose intercession will be accepted and I say this without boast. I will be the first to shake the rings (of the gates) of Jannah and so Allaah will open it for me and admit me into it. And with me will be the poor people from the believers and I am not boasting. And I am the most noble among the first ones and the last ones and i am not boasting. [Tirmidhi 3616]**

- Rasoolullah (*swallallahu 'alayhi wa sallam*) is blessed with all the qualities which past prophets have, rather he is blessed more. Our belief is that, whoever got anything from Allaah, whether Ambiya or Awliya, they got it through Rasoolullah (*swallallahu 'alayhi wa sallam*). He is the Beloved of Beloveds and Lover of Lovers. He (*swallallahu 'alayhi wa sallam*) is the Leader of all Prophets and Messengers. He (*swallallahu 'alayhi wa sallam*) is the sun of the Sahabas whose Noor illuminated the moon of the Ambiya.

وَنُؤْمِنُ بِالْمَلَائِكَةِ وَالنَّبِيِّينَ وَالْكِتَابِ الْمُنَزَّلَةِ عَلَى الْمُرْسَلِينَ وَنَشْهَدُ أَنَّهُمْ كَانُوا عَلَى الْحَقِّ الْمُبِينِ

We believe in the Angels, and the Prophets and the Books which were revealed to the messengers, and we bear witness that they were all following the manifest truth.

Commentary:

35. Regarding our beliefs on prophets, see commentary 20 and regarding our beliefs regarding revealed Books, see commentary 22.

Regarding Angels: They are created with Noor (light) which is a form of superior energy. They can take any form they want; Once Sayyidina Jibril ('alayhis salam) visited the Prophet (*swallallahu 'alayhi wa sallam*) in the form of the Sahabi Sayyidina Dihya Kalbi (*radi Allahu 'anhu*), (famously known as the Hadith-e-Jibril in which we were taught Islam, Iman and Ihsan - Sufism, which is to worship Allaah as if you are seeing Him or to worship Him thinking He is seeing you).

- Angels are Ma'soom (pure, innocent & immune from all bad things and weaknesses). They do exactly what they are commanded by Allaah, they are always in the obedience of Allaah. They have no freewill like humans and Jinn. They do not forget. They are genderless. They do not marry, eat, drink or sleep.
- After Prophets, highest ranks belong to a group of Angels called the Muqarrabeen and this includes: Sayyidina Jibril (leader of all Angels), Sayyidina Mikaeel, Sayyidina Israfeel, Sayyidina 'Izraaeel, Angels who carry the 'Arsh called Haamilaan-e-'Arsh-e-Jaleel ('alayhimus salaam). No Wali can reach their ranks.
- Disrespect towards any Angel is Kufr, even if the disrespect is a slight one.
- Angels are more numerous than humans and Jinnat; If all humans and Jinnat are gathered and divided into 10 groups, only one group will consist of humans, the rest will be Jinnat. If all Angels and Jinnat are gathered and divided into 10 groups, only one group will consist of Jinnat and the rest will be Angels. This is how numerous Angels are.
- Not believing in Angels and Jinn, or doubting their existence, is Kufr.

• Each angel has a duty, for example: Angel Jibreel brings Wahy to Ambiya, Angel Mikaaeel is responsible for Rizq and rain. Angel Israfeel will blow the Trumpet causing the end of Dunya. Angel 'Izraeel seizes the souls to cause death. Some Angels carry our Darood to Rasoolullah (*swallallahu 'alayhi wa sallam*). A batch of 70,000 Angels visit the Rawda of Rasoolullah (*swallallahu 'alayhi wa sallam*) in the morning to recite Salaam upon him (*swallallahu 'alayhi wa sallam*), they are replaced by another batch of 70,000 Angels in the evening and this is repeated daily. The Angel who comes once, will never get a chance to come again, so imagine how many Angels have been created just to recite Salaam upon the Prophet (*swallallahu 'alayhi wa sallam*).

- A batch of 10 Angels remain with us daily: 2 on our shoulders to record our deeds (kiraaman kaatibeen), one in front and one behind us, 2 Angels near our lips to record our Darood, one Angel near our mouth to prevent snake from entering it and 2 Angels near our eyes.

Regarding the People of Qibla

وَنُسَمِّي أَهْلَ قِبَلَتِنَا مُسْلِمِينَ مَا دَامُوا بِمَا جَاءَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَرِفِينَ وَلَهُ بِكُلِّ مَا قَالَهُ وَأَخْبَرَ مُصَدِّقِينَ

We call the people of our Qibla: Muslims and believers, as long as they acknowledge what the Prophet (*swallallahu 'alayhi wa sallam*) brought, and accept as true everything that he said and told us about.

وَلَا نَخُوضُ فِي اللَّهِ وَلَا نُمَارِي فِي دِينِ اللَّهِ

We do not enter into vain talk about Allaah
nor do we allow any dispute about the religion of Allaah

Commentary:

36. We do not do Takfir of Muslims unless there is clear proof of Kufr.

• **Regarding Imaan & Kufr:** Imaan is accepting the essentials and fundamentals of Deen and rejecting any of them is Kufr. In other words, whatever the Qur'an has mentioned clearly and whatever has reached us through Hadith Mutawatir (narrations which have been mass-reported), it is Fardh to believe in them and rejecting any of them, is Kufr. It is also Fardh to believe in the Qur'an in its entirety, regardless whether we know the meaning of unclear verses or not.

- True Imaan is to accept from the heart. Mere mouth service is not Imaan.
- If unbelievers force one to commit Kufr by words or by actions while threatening to kill him, and he obeys them, it is not Kufr if his Imaan was firm in his heart while obeying them, yet choosing death by their hands is better than saving one's life in such situations.
- Kufr occurs, not just by words, but even by actions, e.g: *prostration to idols, hurting or killing a Prophet, disrespecting a Prophet or the Kaaba or the symbols of Islam. Not considering a Sunnah as important is also Kufr. Wearing religious clothes or religious symbols of non-Muslims. etc*
- We are obliged to consider Halal as Halal and Haraam as Haraam (referring to those Halal and Haraam which have been clearly stated to be Halal and Haraam in Qur'an and Hadith Mutawatir). If a person considers such Halal to be Haraam, or such Haraam to be Halal, it is Kufr. E.g: *Porc is clearly stated to be Haraam in the Quran, so if a person considers it as Halal, it is Kufr. If a person considers Shirk as permitted, it is Kufr. If a person does not consider the 5 times prayer to be Fardh, it is Kufr.*

- A person is either a Muslim or a Kaafir. If he hides his Kufr and pretends to be Muslim, he is a Munafiq (hypocrite). If one has left Islam, he is a Murtad. If he has committed Kufr while being unaware, he is still a Murtad but since he continues to pose himself as a Muslim as he thinks he is Muslim, he will be considered as a Munafiq.
- It is essential to consider Muslims as Muslims and Kaafir as Kaafir and this is known through what appears to us. So, if a person whom we know as Muslim, dies in secret Kufr, we will still consider him a Muslim. If a person whom we know as Kaafir, dies in secret Imaan, we will still consider him a Kaafir.
- As for Murtad whose Kufr is so clear and obvious to the point that it can not be interpreted in another way and no doubt remains upon his Kufr, it is essential to consider him a Kaafir and Murtad. For those whose Kufr is unclear, we will depend upon Fatawas of Sunni Muftis to decide whether we should consider them Muslim or not.
- If a Muslim accuses another Muslim of Kufr unjustly, the Fatwa of Rasoolullah (*swallallahu 'alayhi wa sallam*) is that the accuser turns Kaafir.
- After death, Allaah forgives all sins except Kufr.
- **Shirk:** Associating anything with the Zaat (Essence) and Sifaat of Allaah. E.g: (i) Believing in the existence of another god with Allaah. (ii) Believing that Allaah has a body, shape, limit, is in a place, on the 'Arsh, in need of creatures, talks like creatures, hears like creatures, think and reflect like creatures do, gets angry sad happy like creatures (who accept effects of events resulting in being sad, happy or angry), moves, changes or laughs etc, all this is Shirk. (iii) Believing creatures to have similar attributes like Allaah's Sifaat. (see commentary 2 & 8).
- Doing Takfir is the job of Muftis, not common Muslims. They do not apply Fatwa of Kufr until they have investigated the matter thoroughly and the Kufr is so evident and clear that no room for doubt remains. If there is a doubt, they abstain from doing Takfir.

وَلَا تُجَادِلْ فِي الْقُرْآنِ وَنَشْهَدُ أَنَّهُ كَلَامُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ فَعَلَّمَهُ سَيِّدَ الْمُرْسَلِينَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ كَلَامُ اللَّهِ تَعَالَى لَا يُسَاوِيهِ شَيْءٌ مِنْ كَلَامِ الْمَخْلُوقِينَ وَلَا نَقُولُ بِخَلْقِهِ وَلَا نُخَالِفُ جَمَاعَةَ الْمُسْلِمِينَ

We do not argue about the Qur'an and we bear witness that it is the Speech of the Lord of all the worlds which the Trustworthy Spirit came down with and conveyed to the most honoured of all the Messengers, Muhammad (*swallallahu 'alayhi wa sallam*). It is the Speech of Allaah and no speech of any created being is comparable to it. We do not say that it was created and we do not go against the congregation (jama'ah) of the Muslims regarding it

Commentary:

37. The Mu'tazila sect believed the Qur'an to be created, which is Kufr. That was during the time of Imam Ahmad bin Hambal (*radi Allahu 'anhu*). Qur'an is the Speech of Allaah, it is an Attribute of Allaah, so it is uncreated. (see commentary 23).

When the Mu'tazila Fitna had risen, the government had come under its influence and had made it obligatory upon scholars to accept it, consequently, many fled away to save their Imaan, many were martyred due to not accepting this Kufr, many were imprisoned and tortured like Imam Ahmad bin Hambal himself. Later, Mu'tazila sect was abolished.

- Angel Jibreel ('alayhis salam) is not the teacher of any prophet. His job is to convey the Message, not to teach it. There are many Huruf Al-Muqattwa'at in the Quran whose meanings are unknown to all except Allaah and His Rasool (*swallallahu 'alayhi wa sallam*).
- We follow the 'Ijma: Maturidi and Ash'ari schools in 'Aqeedah. Hanafi, Maliki, Shafi'i & Hanbali schools in Fiqh. In Tasawwuf we have many branches, of which the 4 main are Qadiri, Chishti, Naqshbandi & Suharwardi. The possible wisdom behind these are the different natures of people, so everyone drinks from where the water best suits his temperament.

وَلَا تُكْفِرُ أَحَدًا مِنْ أَهْلِ الْقِبْلَةِ بِذَنْبٍ مَا لَمْ يَسْتَحِلَّهُ وَلَا نَقُولُ لَا يَضُرُّ مَعَ الْإِيمَانِ ذَنْبٌ لِمَنْ عَمِلَهُ

We do not consider any of the people of our Qibla to be unbelievers because of any wrong action they have done, as long as they do not consider that action to be lawful. Now do we say that wrong action of a man who has belief does not have a harmful effect on him.

Commentary:

38. See commentary 36 to learn about Imaan & Kufr.

- Unlike Khawarij, Sunnis believe that sins are not a cause of Kufr except actions of Kufr & Shirk themselves. If a person does not consider sins as sins, it is Kufr.

- There are **two types of sins**: Major and Minor sins. Major sins are few dozens, and some scholars have mentioned about 200-300 major sins in their books. Seven of them are agreed upon: (1) Shirk (2) Unjust murder (3) Adultery (4) Riba -interest (5) False testimony (6) Disobeying parents (7) Consuming wealth unjustly.

Number 7 in Islam represents multiplicity, abundance. So 7 in Hadith is not limited to 7 literally, rather it denotes a list of more than 7 sins.

- Major sins are those about which *wa'eed* (warning) of serious punishments of the Hereafter has been mentioned, while minor sins are those regarding whom specific punishments has not been mentioned. More examples of major sins: *sorcery, gambling, theft, slander, backbiting, consuming alcohol & other intoxicants, stealing property of orphans, not praying Salah, not performing Hajj despite having the means, not paying Zakah although it is due, not keeping fast of Ramadan without a valid excuse, swearing false oaths, cheating on the scale, fighting against Muslims, creating Fitna among Muslims, spying on Muslims and reporting them to leaders, forgetting the Qur'an after memorising it, insulting 'Ulama and Syed (which is Kufr if done due to their 'ilm & siyadat), losing hope in the mercy of Allaah (which is Kufr in such way that one believes Allaah to be incapable of changing the tight situation), not fearing punishments of Allaah, useless expenses, shaving the beard, suicide, singing and dancing in front of Ghair Mahram, accusing pious Muslims etc.*

- **Tawba** (repentance) is Fardh for all major sins. Mode of Tawba is different, depending on the nature of the sin, for example: Sinning openly requires Tawba in public, for theft one needs to reimburse the stolen things and seek forgiveness from the victims, in case of Qaza Salah/Sawm/Zakaah one needs to replace them etc.
 - Tawba has 3 steps: (1) Regretting the sin (2) Intending to not repeat it (3) Confessing to Allaah and asking for His forgiveness
 - As for minor sins, they keep being erased and forgiven by Allaah even if one does not repent. For example: By reciting Darood Shareef sins are forgiven. Sins are forgiven between two prayer times, between two fridays, between two Ramadans etc.
 - Repeating a minor sin again and again turns it into a major sin and Tawba is now a must.
39. Khawarij make Takfir on those who commit major sins and the Murji'a sect says that sinning is no big deal and one can sin as much as possible. Sunnis are on the middle way. We say that major sins do not make one a Kaafir (except actions of Kufr & Shirk), unless one is believing the sin to not be a sin. We discourage sinning because it affects the heart negatively, it affects Imaan and it may lead to Kufr slowly and it is a means of punishment.
- Sins affect the heart, weakens Imaan, takes away Noor and brings darkness. This darkness affect the person's house and whatever he does (even his cooking). If he has Noor of his actions, it affects his house and whatever he does, in a positive way.

وَنَرْجُو لِلْمُحْسِنِينَ مِنَ الْمُؤْمِنِينَ أَنْ يَغْفِرَ عَنْهُمْ وَيُدْخِلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ وَلَا نَأْمُنُ عَلَيْهِمْ وَلَا نَشْهَدُ لَهُمْ بِالْجَنَّةِ وَنَسْتَغْفِرُ لِمُسِيئِهِمْ وَنَخَافُ عَلَيْهِمْ وَلَا نَقْتِطُهُمْ

We hope that Allaah will forgive the people of the right action among the believers and grant them entrance into Jannah through His Mercy but we can not be certain of it, and we can not bear witness that it will definitely happen and that they will be in Jannah. We ask forgiveness for the people of wrong action among the believers, and although we are afraid for them, we are not in despair about them.

Commentary:

39. The "Muhsineen" are the people of Ihsaan (sufism), that is to worship Allaah as if you see Him or to worship Him with the thought that He sees you. This is from famous Hadith of Jibreel ('alayhis salaam).

- Murshid is the 'Aalim of the heart and he guides disciples in the path of Sufism, using his inner knowledge which travels from heart to heart and through his spiritual power & Himmah. The job of the Fuqaha is to explain Islam. The job of the 'Ulama is to explain Imaan. And the job of the 'Ulama Al-Quloob is to teach Ihsaan (see commentary 30).

- When a person acts good we can not be sure that Allaah has indeed accepted him and granted him Paradise, as this relates to Unseen knowledge; Allaah may accept or reject his actions, or Allaah forbid, the person may die in secret Kufr. So although all the signs of good end are clear, we **HOPE** they are in Jannah but we are not sure as the final judgment belongs to Allaah. However IF the person died as Muslim, he will definitely go to Jannah.
- Regarding sinning Muslims, we do not judge them and send them to Hell, this knowledge relates to Unseen, so it is possible that Allaah forgives them without accountability. We should never mock at sinners, otherwise it may be that he repents and we fall into the same sins he repented from. We should be merciful to sinners, for we hate the sin, not the sinner. We eliminate the disease, not the patient.

وَالْأَمْنُ وَالْإِيَّاسُ يَنْفُلَانِ عَنْ مِلَّةِ الْإِسْلَامِ وَسَبِيلُ الْحَقِّ بَيْنَهُمَا لِأَهْلِ الْقِبْلَةِ

Certainty and despair both remove one from the religion, but the path of truth for the People of the Qibla lies in between the two.⁴⁰

وَلَا يَخْرُجُ الْعَبْدُ مِنَ الْإِيْمَانِ إِلَّا بِجُحُودٍ مَا أَدْخَلَهُ فِيهِ

A person does not step out of belief (imaan) except by rejecting what brought him into it (Imaan).⁴¹

Commentary:

40. Certainty, refers to security from punishments of Allaah. One should not consider himself safe from the punishment of Allaah, otherwise this will lead to committing sins. Christians wrongly believe that Prophet Jesus (peace be upon him) sacrificed himself for their sins, so they don't mind committing sins now.

Despair refers to despair from Allaah's Mercy in such way that one attributes incapacity to Allaah that He can not change their situations.

Muslims are in the middle way: they fear punishments of Allaah and hope in His Mercy and forgiveness

41. If the Muslim denies the basics of Islam and that which has been narrated by the mass (mutawatir), he commits Kufr. Similarly, when converting non-Muslims, they should be made to reject their former Kufr beliefs, otherwise their conversion is not accepted.

Regarding Imaan in words and actions

وَالْإِيمَانُ هُوَ الْإِقْرَارُ بِاللِّسَانِ وَالتَّصَدِّيقُ بِالْجَنَانِ

Belief (Imaan) consists of affirmation by the tongue and acceptance by the heart.

Commentary:

42. For Allaah, the belief of the heart is more important than the affirmation of the tongue, He knows the hearts. But we, do not know what is in the heart, so we depend on the affirmation of the tongue to know the state of the person, whether he is Muslim or non-Muslim. This is why Imam Tahawi mentioned 'affirmation of the tongue' before 'acceptance of the heart'. We leave the hearts to Allaah and the moment we hear someone reciting Shahadah or claiming to be Muslim, we believe in him and consider him a Muslim. It is not our job to investigate the heart. In a battle, a Sahabi killed a person who said ***Laa ilaaha illallaah***, thinking that he said it to save his life. The Prophet (swallallahu 'alayhi wa sallam) was very angry with his action, to the point that he (swallallahu 'alayhi wa sallam) was never seen angry like this before. When the Sahabi said that he said it to save his life, the Prophet (swallallahu 'alayhi wa sallam) asked him: ***Did you split open his heart?*** (to see if he was lying). So we depend on the affirmation of the tongue.

- Terrorists are killing Muslims although the latter read ***La ilaha illallaah*** and although the Prophet (swallallahu 'alayhi wa sallam) did not kill the hypocrites in His Time despite the fact that He (swallallahu 'alayhi wa sallam) knew them. This is to teach the Ummah to depend on the affirmation of the tongue and to not let people say that we kill Muslims with the excuse that they are hypocrites.
- One who believes with the tongue and not the heart, is still a Kafir and only Allaah knows about his state.
- One who believes with his heart but does not disclose it, is a Muslim and will go to Jannah. Although many scholars have considered Abu Talib as unbeliever, my personal belief is that he was a secret believer and died as a secret Muslim, Allaah knows best!

وَجَمِيعُ مَا صَحَّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الشَّرْعِ وَالْبَيَانِ كُلُّهُ حَقٌّ

And the whole of what is proven from the Prophet (swallallahu 'alayhi wa sallam) regarding the Shari'ah and the explanation (of the Quran and of Islam) is true

Commentary:

42.2 We believe in all that Allaah has sent to us through His Prophet (swallallahu 'alayhi wa sallam) according to the meaning which Allaah and His Messenger (swallallahu 'alayhi wa sallam) intended.

وَالْإِيمَانُ وَاحِدٌ وَأَهْلُهُ فِي أَصْلِهِ سَوَاءٌ وَالتَّقَاضُلُ بَيْنَهُمْ بِالْخَشْيَةِ وَالتَّقَى وَمُخَالَفَةِ الْهَوَى وَمُلَازِمَةِ الْأُولَى

Imaan is, basically, the same for everyone but the superiority of some over others is due to fear (taqwa) and awareness (khashiyyah) of Allaah, their opposition to their desires (hawa) and their choosing in what is more pleasing to Allaah

Commentary:

42.3 Imaan is same for all (you can not be a half-believer). Everyone has to accept everything which is necessary to be considered a believer.

- Taqwa means to abstain from sins.
- Humans have 4 enemies: (1) Iblis - satan (2) Dunya - love of Dunya (3) Nafs - ego (4) Hawa - desires and inclinations. To defeat them, Allaah has provided us with Awliya and Tareeqah.
- To renounce the Dunya, in Islam, does not mean you should leave everything and live in the forests. Rather it means to live in Dunya, but Dunya should not live in you. As long as you are on the boat, riding over Dunya, it is fine. The moment Dunya finds its way into your boat, you'll be drown and this is what we have to struggle against.

وَالْمُؤْمِنُونَ كُلُّهُمْ أَوْلِيَاءُ الرَّحْمَنِ وَأَكْرَمُهُمْ عِنْدَ اللَّهِ أَطْوَعُهُمْ وَاتَّبَعُهُمْ لِلْقُرْآنِ

All the believers are friends of Allaah and the noblest of them in the Sight of Allaah, are those who are the most obedient and who most closely follow the Qur'an

Commentary:

42.4 This is referring to general Wilayah, not special Wilayah. See commentary 30 to learn about Wilayah.

وَالْإِيمَانُ هُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ وَحُلُوهِ وَمُرِّهِ مِنَ اللَّهِ تَعَالَى

Imaan consists of belief in Allaah, His Angels, His Books, His Messengers, the Last Day, the Resurrection (life after death), and belief that the Decree (Qadr -destiny) - both good of it and the evil of it, the sweet of it and the bitter of it - is all from Allaah

وَنَحْنُ مُؤْمِنُونَ بِذَلِكَ كُلِّهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَنُصَدِّقُهُمْ كُلَّهُمْ عَلَى مَا جَاءُوا بِهِ

We believe in all these. We do not make any distinction between any of the messengers, we accept as true what all of them brought.

Commentary:

42.5 Not distinguishing between Rusul means we do not make distinction about them regarding basic beliefs. It is not referring to the different ranks which Prophets have, as this is different for different Prophets.

- The set of beliefs ('aqeedah) which all prophets brought were the same. The difference was just regarding their Fiqh.
- All previous Books are not in their original form today, although they may still contain some truths. For the sake of these few truths, we do not disrespect these books. We do not follow them, we follow the Quran. Those things in the present Bible, Torah & Psalms (Zaboor) which are identical to Islamic teachings, we confirm them as true. Those which contradicts Islam, we reject them. And those things which are neutral, we let them as they are.
- It is not allowed to read previously revealed books, otherwise it may happen that we reject a true Ayah or accept a false Ayah, which is Kufr in both cases. Only some research 'Ulama may read them with intention of debate.

Regarding those who commit major sins

وَأَهْلُ الْكِبَائِرِ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّارِ لَا يُخْلَدُونَ إِذَا مَاتُوا وَهُمْ مُوحِدُونَ وَإِنْ لَمْ يَكُونُوا تَائِبِينَ بَعْدَ أَنْ لَقُوا اللَّهَ عَارِفِينَ وَهُمْ فِي مَشِيئَتِهِ وَحُكْمِهِ إِنْ شَاءَ غُفِرَ لَهُمْ وَعَفَا عَنْهُمْ بِفَضْلِهِ كَمَا ذَكَرَ عَزَّ وَجَلَّ فِي كِتَابِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Those of the Ummah of Muhammad (swallallahu 'alayhi wa sallam), who have committed major sins will be in the Fire, but not forever if they die and meet Allaah as Muslims affirming His Tawheed, even if they have not repented. They are subject to His Will and Judgement. If He wants He will forgive them out of His Generosity, as is mentioned in the Qur'an when He says: *"And He forgives anything less than that (shirk) to whomever He wills"* (Quran 4:116).

وَإِنْ شَاءَ عَذَّبَهُمْ فِي النَّارِ بَعْدَ ذَلِكَ ثُمَّ يُخْرِجُهُمْ مِنْهَا بِرَحْمَتِهِ وَشَفَاعَةِ الشَّافِعِينَ مِنْ أَهْلِ طَاعَتِهِ ثُمَّ يَبْعَثُهُمْ إِلَى جَنَّتِهِ وَذَلِكَ بِأَنَّ اللَّهَ تَعَالَى تَوَلَّى أَهْلَ مَعْرِفَتِهِ وَلَمْ يَجْعَلْهُمْ فِي الدَّارَيْنِ كَأَهْلِ نَكَرَتِهِ الَّذِينَ حَابُوا مِنْ هِدَايَتِهِ وَلَمْ يَنَالُوا مِنْ وَلَايَتِهِ اللَّهُمَّ يَا وَلِيَّ الْإِسْلَامِ وَأَهْلِهِ تَبَتَّنَا عَلَى الْإِسْلَامِ حَتَّى نَلْقَاكَ بِهِ

If He wants He will punish them in the Fire out of His Justice, and then will bring them out of the Fire through His Mercy and through the intercession of the intercessors from those who were obedient to Him and send them to Jannah. This is because Allaah is the Protector of those who recognise Him and will not treat them in the Hereafter in the same way as He treats those who deny Him, who are devoid of His Guidance and have failed to obtain His Protection. O Allaah, You are the Protector of Islam and its people, make us firm in Islam until the Day we meet You!

Commentary:

43. Anyone who dies as Muslim will eventually go to Jannah after being punished in Hell, if they did not repent or if their repentance was not accepted, or they were not forgiven in Barzakh, or if they did not receive Shafa'at on the Day of Judgement.

- Residents of Jannah will be Muslims and all believers from the Time of Sayyidina Adam ('alayhis salam) even if they were not called with the title of 'Muslim' (meaning: Their beliefs were same like Muslims but their titles were different. They were all followers of Islam)
- People who have died without receiving the Message of Islam: (1) According to Imam Maturidi, they will be held accountable because they had the responsibility to discover the Existence of one Creator using their intellect and reasoning. Knowing the Name of Allaah and His Laws was not in their responsibility. (2) But according to Imam Ash'ari, they will not be held accountable at all because knowing Allaah can only be possible through Wahy (revelation).
- Secondly, Islam has to reach people as it really is, not how the media is portraying it. If Islam has not reached a people as it really is or they were fed with wrong informations about Islam, then it is hoped that either they will not be held accountable or they will have a second chance on Judgement Day.

وَنَرَى الصَّلَاةَ خَلْفَ كُلِّ بَرٍّ وَفَاجِرٍ مِنْ أَهْلِ الْقِبْلَةِ وَعَلَى مَنْ مَاتَ مِنْهُمْ

We accept: praying behind any of the People of the Qibla whether they are pious or sinful, and doing the funeral prayer over any of them when they die.

Commentary:

44. In the past, Muslim rulers used to lead the prayers, especially the Jummah and Eid prayers. They are the Caliphs and we pray behind them regardless they are righteous or sinful. As long as they are believers we obey them and we do not rebel against them for their unrighteousness. We also pray behind ordinary Muslims, regardless they are pious or sinful, unless we know they are unfit to lead the prayers, e.g; Being murtad or not knowing laws of Salah.

The case of Imam Hussein ('alayhis salam) is different, for, had he not risen up against yazeed, Islam would have gone extinct.

وَلَا نُنْزِلُ أَحَدًا مِنْهُمْ جَنَّةً وَلَا نَارًا أَوْ لَا نَشْهَدُ عَلَيْهِمْ بِكُفْرٍ وَلَا بِشِرْكِ أَهْلِ الْقِبْلَةِ لَا يُكْفَرُونَ وَلَا بِنِفَاقٍ مَا لَمْ يَظْهَرْ مِنْهُمْ شَيْءٌ مِنْ ذَلِكَ وَنَذَرُ سَرَائِرَهُمْ إِلَى اللَّهِ تَعَالَى

We do not say that any of them will categorically go to Jannah or Fire, and we do not accuse any of them of Kufr, Shirk or Nifaaq (hypocrisy), as long as they have not openly demonstrated any of those things. We leave their secrets to Allaah (*see commentary 42*)

وَلَا نَرَى السَّيْفَ عَلَى أَحَدٍ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مَنْ وَجَبَ عَلَيْهِ السَّيْفُ

We do not agree with killing any of the Ummah of Muhammad (*swallallahu 'alayhi wa sallam*), unless it is obligatory by Shari'ah to do so.

Commentary:

45. Jihad is not an obligation on the individuals, rather on the Islamic government, under a ruler.

- **Offensive Jihad:** It has 4 conditions; (1) Having an Islamic ruler who will give the call for Jihad and people will say *Labbayk* to him. (2) Having the needed weapons, otherwise it is not Jihad, but suicide. (3) Permission from the guardian; a person can not participate without permission from his parents and a wife can not participate without permission from her husband. Scholars are also not permitted to participate in order to remain alive and spread knowledge. (4) Purpose of Jihad should be to show the greatness of Islam and not with the pure intention of gaining booty of war. When these 4 conditions are met, Jihad is legitimate, otherwise not.
- **Defensive Jihad:** If an enemy attacks a Muslim country, Jihad will become Fardh on each and everyone, be they men or women, children or elderly people. They will all fight even if they lack the needed weapons or they did not hear the call of the ruler or they did not get permission from the guardian.
- **Oppressed Muslims:** It is in Hadith that one who sees a bad thing should stop it with his hand, if impossible then with his tongue, if impossible then with his heart. Stopping it with hands is the responsibility of the government. Stopping it with the tongue is the responsibility of the 'Ulama. Stopping it with the heart is the responsibility of the common Muslims who should condemn the evil with their hearts and intend to join Jihad to defend the oppressed Muslims if Allaah give him an opportunity to do so. By doing so they will have discharged their responsibility. Besides, they can pray for them and give Sadqa to them.

وَلَا نَرَى الْخُرُوجَ عَلَى أَيْمَتِنَا وَوُلاةِ أُمُورِنَا وَإِنْ جَارُوا وَلَا نَدْعُو عَلَيْهِمْ وَلَا نَنْزِعُ يَدًا مِنْ طَاعَتِهِمْ
وَنَرَى طَاعَتَهُمْ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ فَرِيضَةً مَا لَمْ يَأْمُرُوا بِمَعْصِيَةٍ وَنَدْعُو لَهُمْ بِالصَّلَاحِ وَالْمُعَافَاةِ

We do not accept rebellion against our leaders/rulers or those in charge of our affairs even if they are unjust, nor do we wish evil for them, nor do we withdraw from following them.

We consider their obedience as part of obedience to Allaah the Glorified, and therefore obligatory as long as they do not order to commit sins. We pray for their right guidance and ask for pardon for their wrongs.

Commentary:

46. One who breaches allegiance from them, regarding him will be announced on Judgement Day that 'here is so-and-so who breaches allegiance!' According to a Hadith, we should obey the ruler whoever he might be, even if he takes our wealth (unjustly) or beats us on our back (unjustly). The Prophet (swallallahu 'alayhi wa sallam) said this because he (swallallahu 'alayhi wa sallam) did not want every oppressed person to cause Fitna in the society. We have to be patient as it is obligatory in this case.
47. No one, including rulers, should be obeyed if they order sins. The rising of Imam Hussein ('alayhis salam) is fully legitimate against yazeed (the disgusting).

وَنَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ الْإِلْتِزَامُ بِالسُّنَّةِ وَالْجَمَاعَةِ وَنَجْتَنِبُ الشُّذُوزَ وَالْخِلَافَ وَالْفُرْقَةَ

We follow the Sunnah of the Prophet ﷺ and the Jama'ah (congregation) of the Muslims, we avoid isolated opinions, discord and making sects.

Commentary:

48. Al-Jama'ah refers to the majority of the Muslim scholars, because we do not follow the masses, we follow the 'Ijma (consensus of the 'Ulama).

• You should be either a Mujtahid or a Muqallid (follower of a Mujtahid belonging to one of the 4 schools of thought in Fiqh). Thus, it makes you a Salafi automatically. If you can not reach the level of a Mujtahid to be able to derive rulings from Qur'an and Sunnah, then you have to follow one of the 4 Madhhab. And if you bypass them and follow the Qur'an and Sunnah directly, you will go astray, for, you are not at a level to understand the Quran & Sunnah and derive rulings directly, as this is a very complex job which Mujtahideen have done for you.

وَنُحِبُّ أَهْلَ الْعَدْلِ وَالْأَمَانَةِ حُبُّ أَهْلِ الْعَدْلِ مِنْ كَمَالِ الْإِيمَانِ وَنُبْغِضُ أَهْلَ الْجَوْرِ وَالْخِيَانَةِ

We love the People of Justice and Trustworthiness,
and we hate the people of injustice and treachery

Commentary:

49. Al Wala Wal Bara': We love whom Allaah loves and hate whom Allaah loves not. Allaah loves not the unbelievers and those who are unjust, treacherous and evil. Allaah loves the Muslims, whether sinful or pious. Allaah loves the Prophet (*swallallahu 'alayhi wa sallam*) the most and those who are near him (*swallallahu 'alayhi wa sallam*).

Regarding wiping over the socks

وَنَقُولُ اللَّهُ أَعْلَمُ فِيمَا اشْتَبَهَ عَلَيْنَا عِلْمُهُ

When our knowledge about something is unclear, we say *Allaah knows best!*

Commentary:

49.2 'Ulama, after giving Fatwa, say it out of humility to Allaah

• The Sahabas used to say ***Allaah and His Messenger know best***. Allaah is the Teacher of Rasoolullah (*swallallahu 'alayhi wa sallam*), is there anything which the Prophet (*swallallahu 'alayhi wa sallam*) did not know? Allaah says in Surah An-Nisa Ayah 113: ***"..And Allah has sent down upon you the Book and wisdom, and taught you all what you did not know; and upon you is Allah's great munificence."*** Now, who would dare to say that the Prophet (*swallallahu 'alayhi wa sallam*) does not know this-and-that when Allaah has taught him ALL what he did not know?

وَنَرَى الْمَسْحَ عَلَى الْخُفَّيْنِ فِي السَّفَرِ وَالْحَضَرِ كَمَا جَاءَ فِي الْأَثَرِ

We accept the wiping over leather socks (in Wudhu) whether on a journey or not, just as has come in the Hadiths.

Commentary:

49.3 This is a matter of Fiqh and it is included here because the Khawarij rejected this practice although it is narrated by Sahabas. So wiping over socks was a sign of being Sunni in that time. In today's time, the sign of being Sunni are many such as: Love of the Prophet (swallallahu 'alayhi wa sallam) and holding the beliefs that he (swallallahu 'alayhi wa sallam) has been given Knowledge of Unseen, that he (swallallahu 'alayhi wa sallam) witnesses our actions from his blessed grave and prays for us, that he (swallallahu 'alayhi wa sallam) is alive after his departure from this world like other Prophets, that he can listen when addressed from anywhere in the world, that he can help anyone who seeks his help from anywhere, that using his Waseela to ask from Allaah is permissible, just like asking his Shafa'at is etc. Other signs of being from the People of the Truth is our association with Awliya, our seeking of their help regardless whether they are alive or passed away, using their Tawassul and Tabarruk etc. Celebration of Meelaad and Urs are also the signs of being Sunni in this time. There are more which can not be listed and the list is so long simply because of the rise of misguided sects like Najdiyya and Deobandi.

Regarding the continuity of Hajj & Jihad until Judgement Day

وَالْحَجُّ وَالْجِهَادُ مَاضِيَانِ مَعَ أُولِي الْأَمْرِ مِنَ الْمُسْلِمِينَ بَرَّهْمُ وَفَاجِرُهُمْ إِلَى قِيَامِ السَّاعَةِ لَا يُبْطَلُهُمَا شَيْءٌ وَلَا يَنْقُضُهُمَا

Hajj and Jihad under the leadership of those in charge of the Muslims, whether they are pious or impious, are continuing obligations until the Last Day takes place. Nothing can annul or overrule them.

Commentary:

49.4 The obligations of these actions can not be cancelled, they will remain as obligations. But doing them is only possible when conditions are met. For Hajj you need money for expenses and for Jihad you need what has been mentioned in commentary 45. It is just like saying Salah is Fardh until Judgement Day, but is tomorrow's Salah fardh on you right now? No, because for it to become Fardh on you, its time has to come. Had it been Fardh on you right now, you would have been allowed to pray tomorrow's Salah today.

Regarding belief in the Angels

وَنُؤْمِنُ بِالْكَرَامِ الْكَاتِبِينَ فَإِنَّ اللَّهَ قَدْ جَعَلَهُمْ عَلَيْنَا حَافِظِينَ

We believe in the noble Angels who write down our actions,
for Allaah has appointed them over us as two guardians.

وَنُؤْمِنُ بِمَلَكِ الْمَوْتِ الْمُوَكَّلِ بِقَبْضِ أَرْوَاحِ الْعَالَمِينَ

We believe in the Angel of death who is in charge of taking the souls of all the worlds.

Commentary:

49.5 See commentary 35 to learn about beliefs in Angels. Sayyidina Jibreel ('alayhis salam) is the leader of all Angels and has 600 wings. He is an enormous creature of Allaah and is much honoured! The two Angels who write our actions are Kiraaman Kaatibeen. The Angel of death (Malak Al-Mawt) is Sayyidina 'Izraaeel ('alayhis salam).

Regarding Barzakh

وَبِعَذَابِ الْقَبْرِ لِمَنْ كَانَ لَهُ أَهْلًا وَسُؤَالِ مُنْكَرٍ وَنَكِيرٍ فِي قَبْرِهِ عَنْ رَبِّهِ وَدِينِهِ وَنَبِيِّهِ عَلَى مَا جَاءَتْ بِهِ
الْأَخْبَارُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنِ الصَّحَابَةِ رِضْوَانُ اللَّهِ عَلَيْهِمْ

We believe in the punishment of the grave for those who deserve it, and in the questioning in the grave by Munkar and Nakeer about one's God, religion and Prophet (*swallallahu 'alayhi wa sallam*), as has come down in the Hadiths from Rasoolullah (*swallallahu 'alayhi wa sallam*), and in reports from the Sahabas (*radi Allaahu 'anhum*).

وَالْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ

The grave is either one of the Gardens of Jannah or one of the pits of the Fire.

Commentary:

50. Death is the separation of the soul from the body and the soul does not die. After death, the soul loses the capacity to continue using the body it resided in.

- Barzakh is a state which the dead enter immediately after death and it will end on the beginning of Judgement Day.
- Life in Barzakh depends on life in Dunya. The pious will be in Gardens, and the sinful will be in Fire.
- Death occurs at an appointed time, no one dies before or after it.
- Barzakh is so spacious that Dunya is like mother's womb compared to it.
- Humans, Jinn and animals taste death. After death, the soul of humans keeps a connection with the body and experiences all the good and bad which the body goes through. The dead person knows who is bathing him, carrying and burying him.
- If a good Muslim dies, he receives good news of Paradise and he asks people to hurry up his burial, but if its a bad soul, he receives news of Hell and implores people to not bury him.
- Soul of Muslims live in 6 places: (1) At their graves and from there they gaze at their places in Jannah (2) At the Well of ZamZam (3) Between the earth and the sky, roaming around (4) Between the first and seventh sky, gazing at their places in Jannah (5) Souls of martyrs are in green birds who live under the 'Arsh. They fly to visit Jannah and come back. The souls of martyrs visit and gaze at Jannah through them. (6) Some souls of great levels are in 'illeeyeen which is under the 'Arsh and Sidrat-ul-Muntaha and they can go wherever they wish.
- Souls of Kuffaar are in 4 places: (1) Imprisoned in their graves (2) Imprisoned in a place in Hadramawt, Yemen. (3) Imprisoned between the first and seventh earth (4) Sijjeen - a piece of Hell.
- Wherever the soul is, it knows the one who visits his grave. It feels happy when his relatives visit and talk to him.
- Souls do not enter new bodies like hindus believe (7 birth - reincarnation). Reincarnation is a Kufr belief.
- Souls speak and hear. Every creature can hear them except humans and Jinn, but sometimes as a miracle, even humans can hear them.

- Munkar Nakeer: They come to the buried one to question him, by tearing the grave with their teeth which resemble the horns of cows. They have big hands with which they shake the dead person and start questioning him. They have scary faces with black and blue eyes. All these are veiled from living people. Ala Hazrat Imam Ahmad Raza Khan (rahmatullahi 'alayh) said that two other Angels come to pious Muslims, named Basheer & Mubashshir who give him glad tidings. He also mentioned the coming of one's Murshid and Imam of Fiqh Madhhab whom one follows, to help him. Some 'Ulama say that Munkar Nakeer are two Angels who have the capacity to be present in various graves at the same time and some say that they are two groups of Angels.

- Punishment of the grave is true as mentioned in Qur'an Surah Mu'min Ayah 46. Even if a person has been burnt to ashes or eaten by an animal, he will still go through the questioning and experience the punishment/rewards, while the animal who ate him remains unaware of it.

- Tightening of the grave is true. It tightens the sinners so that it joins their ribs and crushes them. It tightens the pious like a mother hugs her children. It does not tighten the Prophets.

- Bodies of the following remain fresh in the graves: (1) Prophets (2) Sahabas & Awliya (3) Practicing 'Ulama (4) Martyrs (5) Memorisers of the Qur'an who acted upon it. (6) One who is always obedient to Allaah or is a sincere repentant (7) Reciter of Darood Shareef in abundance

- The following are not questioned in the grave: (1) Prophets (2) Martyrs (3) Muslims who die on Friday (4) Muslims who die in Ramadan

- It is Haraam to dig the grave of a Muslim without a Fatwa from a Mufti.

- Isaal-e-Sawaab and Dua-e-Maghfirat benefits the dead Muslims without decreasing the rewards of the sender. Rather the sender gets rewards after they are multiplied by the number of Muslims to whom he sent the rewards. Doing Isaal-e-Sawaab and Dua-e-Maghfirat for non-Muslims is Kufr.

- The order of the questions is interesting: The first question ***Who is your Lord*** makes it known whether the dead is Muwahhid or Mushrik. The second question ***What is your Deen*** makes it known whether the dead is a Muslim Muwahhid or a Christian/Jewish Muwahhid. The third question ***What did you use to say about this Man (Sayyidina Muhammad ﷺ)*** makes it known whether the dead person is a Sunni who used to have good beliefs about Rasoolullah (swallallahu 'alayhi wa sallam) or not.

Regarding beliefs in the Day of Judgement

وَنُؤْمِنُ بِالْبَعْثِ وَجَزَاءِ الْأَعْمَالِ يَوْمَ الْقِيَامَةِ وَالْعَرْضِ وَالْحِسَابِ وَقِرَاءَةِ الْكِتَابِ وَالثَّوَابِ وَالْعِقَابِ
وَالصِّرَاطِ وَالْمِيزَانِ

We believe in being brought back to life after death (resurrection) and in being recompensed for our actions on the Day of Judgement, and the exhibition of works and the reckoning (Hisaab), and the reading of the books, and the rewards and punishments, and the Bridge and the Scale, and the deeds of Muslims – good, evil, obedient and disobedient – are weighed by it.

Commentary:

51. One who rejects or doubts Judgement Day, is a Kaafir.

- Resurrection: Allaah will re-create all humans and creatures exactly like they previously were. One will be raised with both his body and soul. One who believes that the body will not be raised and just the soul will be raised, commits Kufr.
- Hisaab: All our good and bad actions will be weighed on the Scale (Meezaan). One who doubts or rejects it, commits Kufr as having this belief is obligatory on all.
- Meezaan: It is a scale which is unlike the scales of Dunya. Its heaviest side goes up, instead of down.
- Kitaab: All people will be given their books of actions which the two Angels kept writing during their lives. Good Muslims will be given their books on their right hands, and sinful Muslims in their left hands. Some Muslims will be given in front of them. Unbelievers will be given behind their backs and they will tear their chest with their hand to take it. Some people will be forced to read their books aloud in public, their judgement will be tough. Some will read it secret, their judgement will be easy and quick. For the Kuffaar there is no weighing of deeds as they are already condemned to Hell eternally.
- The bridge (siraat): It is over Hell which Muslims will cross to go to Paradise. It is thinner than hair and sharper than sword. The first to cross it is Rasoolullah (*swallallahu 'alayhi wa sallam*), then other Prophets, then this Ummah and finally other Ummahs. Way of crossing will be different based on level: Some will cross like lightning, some like flying birds, some like running horse, some will run, some will walk and some will creep.
- The main objective of Judgement Day is to show the grand status of Rasoolullah (*swallallahu 'alayhi wa sallam*)

وَالْجَنَّةُ وَالنَّارُ مَخْلُوقَتَانِ لَا تَفْنَيَانِ أَبَدًا وَلَا تَبِيدَانِ فَإِنَّ اللَّهَ تَعَالَى خَلَقَ الْجَنَّةَ وَالنَّارَ قَبْلَ الْخَلْقِ وَخَلَقَ لَهُمَا أَهْلًا فَمَنْ شَاءَ مِنْهُمْ إِلَى الْجَنَّةِ فَضُلًّا مِنْهُ وَمَنْ شَاءَ مِنْهُمْ إِلَى النَّارِ عَذَابًا مِنْهُ وَكُلٌّ يَعْمَلُ لِمَا قَدْ فُرِغَ لَهُ وَصَائِرٌ إِلَى مَا خُلِقَ لَهُ

And Jannah and the Fire are created things that will never come to an end and we believe that Allaah created them before the rest of creation and then created people to inhabit each of them. Whoever He wills, goes to Jannah out of His Bounty (fadl) and whoever He Wills goes to the Fire through His Justice. Everybody acts in accordance with what is destined for him and goes towards what he has been created for.

Commentary:

52. Paradise: It is a place which Allaah has created as a final abode for Muslims, in which are found blessings which no eyes has seen, no ears have heard and no heart has felt. The Prophet (swallallahu 'alayhi wa sallam) visited Paradise, saw them and described them to us. It is located above the seventh sky and its sky is the 'Arsh. One who enters it will abide therein forever. There is no suffering of any type in Jannah, neither aging nor death, neither diseases, fatigue, sadness nor passing of stool or urine. It is a pure place where miracles will occur daily. The person with the lowest level will have 72 wives, two from the women of Dunya and 70 from the Hooris. There is no negativity in Jannah, nor sleep as sleep is the brother of death.

- Hell is a place where some Muslims will stay temporarily and non-Muslims will stay eternally. It is a place of unimaginable sufferings and pains, and these will keep increasing continuously. The greatest pain one can imagine, is the lowest pain in Hell. Just like Allaah's Mercy has no limit, His Ghazab (divine Anger) has no limit.
- Both Paradise and Hell exist currently, they've been created long ago. Mu'tazila sect believed that they do not exist currently and that they'll be created later. This is a false belief, otherwise where did Sayyidina Adam ('alayhis salam) reside before coming to earth?
- Believing in both is Fardh and doubting or rejecting them is Kufr.
- There is no fatalism in Islam. Concerning people are eased towards what they were created for, see Commentary 29. Allaah's Knowledge and His Judgement of us before our creation, do not force us to act according to what is written. There is no fatalism in Islam. Allaah creates for us whatever we choose. Sometimes it is possible that Allaah does not create the actions we choose, out of His Wisdom.

53. Nothing is obligatory upon Allaah, He sends to Paradise out of His Mercy and His Promise of Jannah is also a Mercy. He sends Hell out of His Justice. The Mu'tazila sect believed that it is obligatory upon Allaah to reward people, which is a false belief.

وَالْخَيْرُ وَالشَّرُّ مُقَدَّرَانِ عَلَى الْعِبَادِ

Good and evil have both been decreed for people.

Commentary:

53.2 See commentary 29 and 53. Out of good behaviour we ascribe the good to be from Allaah and the evil due to ourselves. The good which reaches us, we consider them to be from the Mercy of Allaah and the evil which reaches us (has been created by Allaah but) is due to our evil deeds, so we are purified through the harms we suffer from it.

Regarding Kasb/Istitwaa'at

وَالْإِسْتِطَاعَةُ الَّتِي يَجِبُ بِهَا الْفِعْلُ مِنْ نَحْوِ التَّوْفِيقِ الَّذِي لَا يُوصَفُ الْمَخْلُوقُ بِهِ تَكُونُ مَعَ الْفِعْلِ وَأَمَّا
الْإِسْتِطَاعَةُ مِنْ جِهَةِ الصِّحَّةِ وَالْوُسْعِ وَالتَّمَكُّنِ وَسَلَامَةِ الْأَلَاتِ فَهِيَ قَبْلَ الْفِعْلِ وَبِهَا يَتَعَلَّقُ الْخِطَابُ
وَهُوَ كَمَا قَالَ تَعَالَى لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

The capability required for an action is from Divine Facilitation (tawfeeq) which can not be ascribed to a created being along with the action itself. This capability is an essential part of action, whereas the capability in relation to health, (physical) capacity, being in a position to act and having the necessary means, exists in a person before the action. It is this type of capability which is addressed, Allaah says: "Allaah does not burden anyone except with something within his capacity" [Qur'an 2:286]

Commentary:

54. The ability to do action (Istitwaa'at) is created by Allaah, not by us. Imam Tahawi is refuting the Mu'tazila sect here who believed that we are totally independent from Allaah in our actions and that we are the creators of our actions. Allaah says: **"Whereas Allah has created you and your actions"** [Qur'an 37:96] See also commentary 18.

- A person is held accountable after being in a position to act like having good health, knowledge of halal & haraam etc.
- Kasb (Acquisition, Earning): Kasb refers to the performance of actions based on freewill with the limited power (tawfeeq) which Allaah has created in them. Kasb implies that humans have the ability to choose and execute actions through their intentions and efforts. For example, when someone prays, fasts, or helps others, he is earning his actions (kasb) by using the freewill and Tawfeeq created in them by Allaah

- **Tawfeeq (Divine Enablement):** Tawfeeq, on the other hand, refers to the power or assistance granted by Allah to individuals. It acknowledges that while humans have the capability to act, their ability to do good and succeed ultimately depends on Allah's facilitation. Tawfeeq underscores the importance of divine intervention in guiding and supporting human endeavors. It is a manifestation of Allah's mercy and guidance in facilitating human actions and success. For example, when someone feels inclined towards doing good deeds, finds success in their endeavors, or overcomes challenges with ease, it is considered to be due to Allah's tawfeeq.

In summary, kasb pertains to human acquisition and responsibility for actions, while tawfeeq relates to divine enablement and assistance in performing righteous deeds. Kasb emphasizes human agency and accountability, while tawfeeq highlights Allah's role in guiding and facilitating human actions and success.

وَأَفْعَالُ الْعِبَادِ خُلِقَ بِاللَّهِ وَكَسَبَ مِنَ الْعِبَادِ

People's actions are created by Allaah but earned by people. (See commentary 29, 53 & 54.)

وَلَمْ يُكَلِّفَهُمُ اللَّهُ تَعَالَى إِلَّا مَا يُطِيقُونَ وَلَا يُطِيقُونَ إِلَّا مَا كَلَّفَهُمْ وَهُوَ تَفْسِيرُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Allaah the Exalted, has only charged people with what they are able to do and people are only capable of doing what Allaah has granted them to do. This is the explanation of the phrase: *There is no power and no strength except by Allaah*

Commentary:

55. The ability to do good, to obey Allaah or to escape disobedience or to be firm in obedience, is created by Allaah. When the Muezzin says 'Come to prayer', we reply by reciting La-Hawl we mean that the power to come to prayer is created by Allaah, hence we are seeking His Help to obey Him. La-Hawl is one of the treasures of Jannah according to Hadith. This paragraph means that we rely on Allaah to obey Him, not on ourselves.

- I choose what to do, whether it's good or bad. This is freewill. Then, I intend to carry out the action I've chosen and start making efforts to do so with the limited power (Istitwaa'at) I have. This is Kasb. Allaah grants me power and creates situations to facilitate the action, which is Tawfeeq. Kasb relates to performance of the action using freewill and Istitwaa'at and, Tawfeeq is the power, guidance and facilities granted by Allaah to do it. Examples of how Allaah gives Tawfeeq:

Guidance to Islam: One of the most profound examples of tawfeeq is when Allah guides someone to Islam. This could be through various means such as reading the Quran, interacting with Muslims, or experiencing personal reflection. An individual may have been exposed to Islam for years without feeling inclined towards it, but suddenly, through Allah's guidance (tawfeeq), their heart is opened, and they embrace the faith.

Success in Actions: Another example is when Allah grants success in righteous actions. For instance, a person may strive to perform good deeds such as giving charity or helping others, but their efforts alone may not suffice. However, with Allah's tawfeeq, their actions are facilitated, and they are able to accomplish more than they could have imagined.

Overcoming Challenges: Allah grants tawfeeq to individuals facing challenges or difficulties. They may find themselves in seemingly insurmountable situations, but through Allah's support and guidance, they are able to navigate through the obstacles and emerge stronger and more resilient.

Strengthening Faith: Allah grants tawfeeq to individuals to strengthen their faith and steadfastness. They may face doubts or tribulations that shake their belief, but through Allah's guidance and assistance, their faith is reinforced, and they are able to remain steadfast in their devotion.

These examples illustrate how Allah's tawfeeq manifests in various aspects of human life, guiding, supporting, and facilitating individuals in their journey towards righteousness and success.

• Sufi secret: **Blame yourself for the evils you do and give credit to Allaah for the good you do. If you do this, Allaah will give you more power (Tawfeeq) to do good**

نَقُولُ لَا حِيلَةَ لِأَحَدٍ وَلَا تَحْوِيلَ لِأَحَدٍ وَلَا حَرَكََةَ لِأَحَدٍ عَنْ مَعْصِيَةِ اللَّهِ إِلَّا بِمَعُونَةِ اللَّهِ وَلَا قُوَّةَ لِأَحَدٍ عَلَى إِقَامَةِ طَاعَةِ اللَّهِ وَالتَّابَاتِ عَلَيْهَا إِلَّا بِتَوْفِيقِ اللَّهِ

We say that there is no stratagem (heela) or way by which anyone can avoid or escape disobedience of Allaah except with Allaah's Help. Nor does anyone have the strength to put obedience of Allaah into practice and remain firm in it, except with the Tawfeeq granted by Allaah

وَكُلُّ شَيْءٍ يَجْرِي بِمَشِيئَةِ اللَّهِ تَعَالَى وَعِلْمِهِ وَقَضَائِهِ وَقَدَرِهِ غَلَبَتْ مَشِيئَتُهُ الْمَشِيئَاتِ كُلَّهَا وَغَلَبَ قَضَاؤُهُ الْحِيلَ كُلَّهَا يَفْعَلُ مَا يَشَاءُ وَهُوَ غَيْرُ ظَالِمٍ أَبَدًا لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

Everything happens according to Allaah's Will (Mashee-ah), Knowledge, Predestination and Decree.* His Will overpowers all other wills and His Decree overpowers all stratagems. He does whatever He Wills and He is never unjust. *"He will not be asked about what He does, but they will be asked."*[Qur'an 21:23]

Commentary:

56. Qadwa (predestination) is like the big plan or script written by Allah, deciding everything that will happen in the world. Qadar (Decree) is like the details within that plan, determining how much of everything each person gets, like how long they'll live or what they'll receive in life. So, Qadwa is the overall plan, while Qadar is the specifics within that plan.

- Unjust people will many evil but the Will of Allaah is above them, so if He wills He allows them and if He Wills He stops them and punishes them.

Regarding Du'a

وَفِي دُعَاءِ الْأَحْيَاءِ وَصَدَقَاتِهِمْ مَنَفَعَةٌ لِّلْأَمْوَاتِ

There is benefit for dead people in Du'a and in Sadaqa for the living.

Commentary:

57. Isaal-e-Sawaab and Dua-e-Maghfirat benefits the dead Muslims without decreasing the rewards of the sender. Rather the sender gets rewards after they are multiplied by the number of Muslims to whom he sent the rewards. Doing Isaal-e-Sawaab and Dua-e-Maghfirat for non-Muslims is Kufr.

- The simplest way to send Sawaab is by intending, for example: "I am giving the reward of this action to so-and-so", it reaches him. Before sending rewards, one should have Husn Al-Dhan that Allaah has given rewards for the action and should hope for it, otherwise there is no certainty whether we got the rewards of the action or not.
- Du'a and Isaal-e-Sawaab are great means to do good to our deceased ones. It purifies them from sins and raises their ranks. One can also give Sadaqa on their behalf.

وَاللَّهُ تَعَالَى يَسْتَجِيبُ الدَّعَوَاتِ وَيَقْضِي الْحَاجَاتِ

Allaah responds to people's Du'a and gives them what they ask for.

Commentary:

58. Allaah answers Du'a in various ways, based on what is more appropriate for us. Either Allaah gives us the thing we asked for, or He gives something better or He delays it, or He keeps its rewards for us in the Hereafter. On the Day of Judgement, the people whose Du'a were not answered, when they'll see the rewards of those unanswered Du'as, they'll wish that none of their Du'as were accepted.

- When making Du'a begin and end with Darood Shareef as Du'a is suspended between sky and earth unless it is accompanied by Darood Shareef.

وَيَمْلِكُ كُلَّ شَيْءٍ وَلَا يَمْلِكُهُ شَيْءٌ وَلَا غِنَىٰ عَنِ اللَّهِ تَعَالَىٰ طَرْفَةَ عَيْنٍ وَمَنِ اسْتَعْنَىٰ عَنِ اللَّهِ طَرْفَةَ عَيْنٍ
فَقَدْ كَفَرَ وَصَارَ مِنْ أَهْلِ الْحَيْنِ

Allaah has absolute control over everything and nothing has any control over Him
Nothing can be independent of Allaah even for the blink of an eye, and whoever considers
himself independent of Allaah for the blinking of an eye, has committed Kufr and becomes
one of the people of perdition.

وَلَا أَنَّهُ يَغْضَبُ وَيَرْضَىٰ لَا كَأَحَدٍ مِنَ الْوَرَىٰ

Allaah is angered and He is pleased but not in the same way as any creature.

Commentary:

59. There is nothing like Allaah. Anger or Pleasure of Allaah can not be described, we say
His Anger is His punishment and His Pleasure is His rewards. Creatures becoming angry,
pleased or sad, is due to being affected by events. Allaah is the Creator of all events and
effects. Nothing affects Allaah. So His Anger and Pleasure is not something which we can
even understand or try to understand. If one tries to understand, he will fall in Kufr. See
commentary 8.

Regarding the Sahabas and Ahlul-Bait

وَنُحِبُّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نُفَرِّطُ فِي حُبِّ أَحَدٍ مِنْهُمْ وَلَا نَتَبَرَّأُ مِنْ أَحَدٍ مِنْهُمْ
وَنُبْغِضُ مَنْ يُبْغِضُهُمْ وَبِغَيْرِ الْخَيْرِ يَذْكُرُهُمْ وَلَا نَذْكُرُهُمْ إِلَّا بِخَيْرٍ وَحُبُّهُمْ دِينٌ وَإِيمَانٌ وَإِحْسَانٌ وَبُغْضُهُمْ
كُفْرٌ وَنِفَاقٌ وَطُغْيَانٌ

We love the Companions of Rasoolullah (*swallallahu 'alayhi wa sallam*) but we do not go to
excess in our love for any one among them. Nor do we disown any one of them. We hate
anyone who hates them or does not speak well of them and we only speak well of them.
Love of them is a part of Islam, Imaan and Ihsaan, while hatred of them is Kufr, Nifaaq and
rebellion.

Commentary:

60. A Sahabi is the one who saw the Prophet (swallallahu 'alayhi wa sallam), believed in Him and passed away without committing Kufr after he saw the Prophet (swallallahu 'alayhi wa sallam). The Prophet (swallallahu 'alayhi wa sallam) said:

Best of people are those among whom I am present, then the second (generation), then the third (generation) [Jami' Saghir 4034 Beirut]. The importance of Sahabas, Tabe'i & Tab'a Tabe'i has been highlighted.

He (swallallahu 'alayhi wa sallam) said: **Fire will not touch the muslim who saw me or saw one who saw me.** [Tirmidhi 3858]

He (swallallahu 'alayhi wa sallam) said: **Do not insult my companions, by the One in whose Hand is my soul, if anyone amongst you spends gold like Uhud (in the path of Allaah) it will not be equal to a Mudd or half than that which was spent by one among the (sahabas).** (Tirmidhi 3861)

He (swallallahu 'alayhi wa sallam) said: **Worst of my Ummah are those who speak bad of my companions.** (Jami' Saghir 2281 Beirut)

He (swallallahu 'alayhi wa sallam) said: **If you see people (who speak bad of) My Sahabas, tell them "May Allaah's Curse be upon your evil!"** (Tirmidhi 3886)

- Not seeing the Prophet (swallallahu 'alayhi wa sallam) due to blindness, still makes the person a Sahabi as the nearness of the Prophet (swallallahu 'alayhi wa sallam) is enough. Sahabi is the one who got the physical Sohba of Rasoolullah (swallallahu 'alayhi wa sallam).

- The favour of the Sahabas upon the Ummah is immense! They observed, learnt and collected everything about Rasoolullah (swallallahu 'alayhi wa sallam) and transmitted them to us. The Qur'an says **Obey Allaah and His Messenger**, and if it is possible to follow the Sunnah of Rasoolullah (swallallahu 'alayhi wa sallam) today, it is because the Sahabas transmitted the Sunnah to us. Even the Qur'an has reached us through the Sahabas who memorised it, wrote it and passed it to generations to come. This is so whereas the biographies of previous prophets are not documented to details of this extent.

- After the Prophet (swallallahu 'alayhi wa sallam), the highest in rank became the Caliph: Sayyidina Abu Bakr As-Siddiq, then Sayyidina 'Umar bin Al-Khattab, then Sayyidina 'Uthman bin 'Affaan, then Sayyidina 'Ali ibn Abi Talib and then Sayyidina Hasan Ibn 'Ali (radi Allahu 'anhum). These five are the Khulafā-e-Rashideen (well-guided caliphs) They were already great in rank before assuming caliphate.

- After the Prophets, the greatest ranks belong to the Sahabas. After the first 4 Caliphs, the greatest ranks belong to Imam Hasan and Imam Hussein ('alayhimus salaam) respectively. Then the 10 Sahabas who were promised Jannah during their lifetimes ('Ashra Mubashshara). Then the highest ranks belong to the Sahabas who participated in the Battle of Badr. Then the Sahabas who pledge Bay'ah in Hudaibiyyah and then the rest of the Sahabas. All of them are Ahl-e-Khair and it is Fardh to mention them respectfully.

- It is not permitted to criticise any Sahabi because they are the direct result of the Sohba (companionship) of Rasoolullah (*swallallahu 'alayhi wa sallam*). So any disrespect to them is like disrespecting the Prophet (*swallallahu 'alayhi wa sallam*). In Qur'an Surah Hadid Ayah 10, Allaah says: ***And to all Allaah has promised goodness (paradise) and Allaah knows well what you do!*** So despite knowing all their actions, Allaah promised them Jannah, who are we then to criticise? All their mistakes were forgiven before they departed from Dunya, they left the Dunya sinless and we do not speak of their mistakes. Sahabi is not Sahabi because of good deeds, rather because of the Sohba of Rasoolullah (*swallallahu 'alayhi wa sallam*).
- Greatest in rank amongst the Shuhada are Imam Hassan and Imam Hussayn (Radi Allahu 'Anhum). According to Imam Abu Hanifah (*radi Allahu 'anhu*), the first woman to embrace Islam was Sayyidah Khadijah Al-Kubra (*radi Allahu 'anha*), the first man was Sayyidina Abu Bakr As-Siddiq (*radi Allahu 'anhu*) and the first amongst the children was Sayyidina 'Ali Ibn Abi Talib (Karam Allahu Wajhahul Kareem). Amongst these three, the first to embrace Islam was Sayyidina 'Ali (*radi Allahu 'anhu*) according to the soundest opinion.
- Sayyidah Khadijah Al-Kubra, Sayyidah 'Aishah Siddiqah and Sayyidah Fatimah Zahra (radi Allahu 'anhum) are the greatest amongst all female companions (Sahabiyas). The two first are also greater in rank than other wives of Rasoolullah (*swallallahu 'alayhi wa sallam*) and Sayyidah Fatimah Zahra (Karam Allahu Wajhahaa) is the greatest amongst the daughters of Rasoolullah (*swallallahu 'alayhi wa sallam*), the rest three being Sayyidah Zainab, Sayyidah Ruqayya and Sayyidah Umm-e-Kulthum (Radi Allaahu 'Anhum).

Regarding the Ahlul-Bait: It is mentioned in a Hadith that Sahabas are like the stars and following any of them ensures true guidance. Another Hadith describes the Ahlul-Bait as the Ark of Sayyidina Nooh ('alayhis salam), so whoever boards it is saved and whoever gets away from it is drown. To reach the destination of salvation, we board the ship of Ahlul-Bait and take stars of Sahabas as guides. Leaving any of them will not make us successful. So, we respect and love both the Sahaba and Ahlul-Bait. We disassociate from the Shia who, with the excuse of loving the Ahlul-Bait, attacks the Sahabas and we disassociate from the Khawarij & Nasibis who with the excuse of loving the Sahabas, attack the Ahlul-Bait. Ahlus-Sunnah-Wal-Jama'ah is the middle way.

Rasoolullah (*swallallahu 'alayhi wa sallam*) said regarding Ahlul-Bait: ***No one will have goodness (khair) and Imaan until he loves you (oh Ahlul-Bait).*** (*Musnad Ahmad, Sahih Ibn Hibbaan*). In another Hadith: ***Everything has a foundation and the foundation of Islam is love for Sahabas of Rasoolullah ﷺ and His Ahlul-Bait.*** (*Tarikh Ibn Najjar*)

- The Fatwa of Imam Ahmad Raza Khan (rahmatullahi 'alayh) is that one who insults a scholar because of his 'ilm and a Syed because of his Siyadat, commits Kufr. (*Fatawa Rizviyya Vol 14 Pg 308*)

Since this is a very important topic, here are more few Hadiths related to it:

- (1) Sayyidah Fatimah az-Zahra (*radi Allahu 'anha*) narrates that the Holy Prophet ﷺ said: **The lineage of every mother's children is attributed to their father except for Fatimah's children. So I am their guardian and I am their lineage.** (1. Tabarani, al-Mujam-ul-kabir (3:44#2632) 2. Tabarani, al-Mujam-ul-kabir (22:423#1042) 3. Abu Yala, al-Musnad (12:109#6741) 4. Daylami, al-Firdaws bima thur al-khitab (3:264#4787) 5. Khatib Baghdadi's book Tarikh Baghdad (11:285) contains the words "abu hum" instead of "wallu hum". 6. Haythami, Majma-uz-zawaid (4:224) 7. Haythami, Majma-uz-zawaid (9:172, 173) 8. Mizzi, Tahdhib-ul-kamal (19:483) 9. Hindi, Kanz-ul-ummal (12:116#34266) 10. Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p. 129)
- (2) Sayyidina 'Umar (*radi Allahu 'anhu*) narrates, "I heard the Holy Prophet ﷺ say: **The family tree of the children of every woman is attributed to their father except for Fatimah's children. I am their family and I am their father (aboohum).** (1. Tabarani, al-Mujam-ul-kabir (3:44#2631) 2. Ahmad bin Hambal, Fadail-us-sahabah (2:626#1070) 3. Haythami, Majma-uz-zawaid (4:224) 4. Haythami, Majma-uz-zawaid (6:301)
- (3) Sayyidina Jabir bin Abdullah (*radi Allahu 'anhu*) narrates that the Holy Prophet ﷺ said, **It is the father that every woman's children are attributed to, except for Fatimah's sons. I am their guardian and I am their lineage.** (1. Hakim, al-Mustadrak (3:179#4770) 2. Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.130)
- (4) Sayyidina 'Abdullah bin Abbas (*radi Allahu 'anhu*) narrates that the Holy Prophet ﷺ said to Fatimah (salaamullah 'alayha): **Allah will not punish you and your children.** (1. Tabarani, al-Mujam-ul-kabir (11:210#11685) 2. Haythami said in Majma-uz-zawaid (9:202) this tradition has been narrated by Tabarani and its narrators are thiqah (men of integrity). 3. Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi ash-sharf (p. 117)
- (5) Sayyidina 'Abdullah bin Masud (*radi Allahu 'anhu*) narrates that the Holy Prophet ﷺ said, **Indeed Fatimah has protected her honour and purity in such a way that Allah has protected her and her children from the Fire.** (1. Tabarani, al-Mujam-ul-kabir (22:407#1018) 2. Bazzar, al-Musnad (5:223#1829) 3. Hakim al-Mustadrak (3:165#4726) 4. Abu Nuaym, Hilat-ul-awliya (4:188) wa tabaqat-ul-asfi ya 5. Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p. 115,116)
- (6) Sayyidina Jabir (*radi Allahu 'anhu*) narrates that the Messenger of Allah ﷺ said: **My daughter was named Fatimah because Allah has totally separated her and those who love her from the Fire.** (1. Daylami, al-Firdaws bi mathur al-khitab (1:346#1385) 2. Hindi narrated it in Kanz-ul-ummal (12:109#34227) and said Daylami has narrated the tradition through Abu Hurairah. 3. Sakhawi said in Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.96) Daylami narrated it through Abu Hurayrah.)
- (7) Sayyidina Abu Saeed Khudri (*radi Allahu 'anhu*) narrates that the Holy Prophet ﷺ said, **Whoever holds hatred against us the 'people of the house' is a hypocrite.** (1. Ahmad bin Hambal, Fadail-us-sahabah (2:661#1126) 2. Muhibb Tabari, ar-Riyadh-un-nadhras fi manaqib-il-ashrah (1:362) 3. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.51) 4. Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (7:349)
- (8) Sayyidina Zirr (*radi Allahu 'anhu*) narrates that Ali (Karam Allahu Wajhahul Kareem) said: **A hypocrite does not love us and a believer does not hate us.** (Ibn Abi Shaybah, al-Musannaf (6:372#32116)

(9) Sayyidina Jabir bin Abdullah (*radi Allahu 'anhu*) narrates that the Holy Prophet ﷺ delivered a sermon to us during which he was saying, **Whoever holds enmity against us the 'people of the house', on the Day of Judgement his fate will be that of the Jews.** I asked, "O Messenger of Allah (even if he fasts and performs prayer? The Holy Prophet ﷺ replied, **Yes! Even if he fasts and performs prayer (because he is the enemy of the 'people of the house', Allah will reject his worship and raise him on the Day of Judgement with the Jews).**

(1. Tabarani, al-Mujam-ul-awsat (4:212#4002), 2. Haythami, Majma-uz-zawaid (9:172) 3. Jurjani, Tarikh Jurjan (p.369)
(10) Sayyidina Abu Saeed Khudri (*radi Allahu 'anhu*) narrates that the Holy Prophet ﷺ said, **I swear by the Lord in whose hands my life is in! Whoever has hatred for us the 'people of the house', Allah will send him to Hell.** (1. Hakim, al-Mustadrak (3:162#4717) 2. Ibn Hibban, as-Sahih (15:435#6978) 3. Dhahabi, Siyar alam an-nubala (2:123) 4. Hakim graded it sahih (sound) according to the conditions of Imam Bukhari and Imam Muslim.)

(11) Sayyidina 'Abdullah bin Abbas (*radi Allahu 'anhu*) narrates that the Messenger of Allah ﷺ said, **Even if anybody performs prayer between Rukn Yamani and Maqam Ibrahim and he (also) fasts, he then dies, having hatred for the ahl-ul-bait (the people of the house) of Muhammad, he will go to the Fire.** (1. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il- qurba (p.51) 2. Faswi, al-Marifah wat-tarikh (1:505)

(12) Sayyidina Muawiyah bin Hudeej (*radi Allahu 'anhu*) narrates that Hasan bin Ali (*radi Allahu 'anhu*) said: "Oh Muawiyah bin Hudeej! Refrain from having hatred against us because the Messenger of Allah ﷺ said, **There is not a single person who has hatred and jealousy for us, who will not be whipped away by fire at the Kauther (Pond) on the Day of Judgement.** (1. Tabarani, al-Mujam-ul-aws at (3:39#2405) 2. Tabarani, al-Mujam-ul-kabir (3:81#2726)

(13) Sayyidina 'Umar bin Khattab (*radi Allahu 'anhu*) states, "I heard the Messenger of the Allah ﷺ say, **Except for my family and my relationship, every family and relationship will be broken on the Day of Judgement.** (1.. Hakim, al-Mustadrak (3:153#4684) 2. Ahmad bin Hambal, Fadail-us-sahabah (2:625,626#1069,1070) 3. Ahmad bin Hambal narrated it in Fadail-us-sahabah (2:758#1333) through Miswar bin Makhramah as well. 4. Bazzar, al-Musnad (1:397#274) 5. Tabarani, al-Mujam-ul-kabir (3:44,45#2633, 2634) 6. Tabarani, al-Mujam-ul-aws at (5:376#5606) 7. Tabarani, al-Mujam-ul-awsat (6:357#6609) 8. Daylami, al-Firdaus bi mathur al-khitab (3:255#4755) 9. Maqdasi, al-Ahadith-ul-mukhtarah (1:198#102) 10. Haythami said in Majma-uz-zawaid (9:173) Tabarani narrated it in al-Awsat and al-Kabir and its chain of transmitters is thiqah (trustworthy).

(14) Sayyidina 'Abdullah bin Zubair (*radi Allahu 'anhu*) narrates that the Messenger of Allah ﷺ said, **On the Day of Judgement every family and relationship will come to an end except for my family and relationship.** (1. Tabarani, al-Mujam-ul-awsat (4:257#4132) 2. Tabarani narrated it in al-Mujam-ul-kabir (11:243# 11621) with different words through Abdullah bin Abbas. 3. Tabarani has also narrated it in al-Mujam-ul-kabir (20:27#33) through Miswar bin Makhramah. 4. Khilal declared the tradition narrated by Miswar bin Makhramah as hasan (fair) in his book as-Sunnah (2:433#655). 5. Khatib Baghdadi related it in Tarikh Baghdad (10:271) through Abdullah bin Abbas. 6. Haythami, Majma-uz-zawaid (10:17) 7. Asqalani, Talkhis-ul-Hubayr (3:143#1477)

(15) Sayyidina 'Ali (Karam Allahu Wajhahul Kareem) narrates The Holy Prophet ﷺ told me, **The first people entering Paradise will be myself, Ali, Fatimah, Hasan and Husain.** I asked, Oh Messenger of Allah ﷺ! What about our lovers? The Messenger of Allah ﷺ replied, **They will be behind you.** (1. Hakim, al-Mustadrak (3:164#4723) 2. Ibn Asakir, Tarikh Dimashq al-kabir (14:173) 3. Hindi, Kanz-ul-ummal (12:98#34166) 4. Haytami said in as-Sawaiq-ul-muhriqah (2:448) Ibn Sad narrated it. 5. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il- qurba (p.214)

(16) Sayyidina Abu Hurairah (*radi Allahu 'anhu*) narrates that the Messenger of Allah ﷺ said, **The first person to enter Paradise will be Fatimah.** (1. Dhahabi said in *Mizal-uz-ital fi naqd ar-rijal* (4:351) that Abu Salih Muazzin narrated it in *Manaqib Fatimah*. 2. Asqalani also said the same in *Lisan-ul-mizan* (4:16).

(17) Sayyidina 'Ali (Karam Allahu Wajhahul Kareem) narrates that the Holy Prophet ﷺ said to Fatimah (salaamullah 'alayha): **Myself, you and these two (Hasan and Husain) and this sleeping one (Ali) as he just woke up at that time will be in one place on the Day of Judgement.** (1. Ahmad bin Hambal, *al-Musnad* (1:101) 2. Bazzar, *al-Musnad* (3:29,30#779) 3. Ahmad bin Hambal, *Fadail-us-sahabah* (2:692#1183) 4. Haythami commented in *Majma-uz-zawaid* (9:169, 170) that one of Ahmad bin Hambal's narrators, Qays bin Rabi, is controversial while the rest of the narrators are *thiqah* (authentic). 5. Shaybani, *as-Sunnah* (2:598#1322) 6. Ibn Athir, *Usad-ul-ghabah fi marifah as-sahabah* (7:220)

(18) Sayyidina 'Ali (Karam Allahu Wajhahul Kareem) narrates that the Holy Prophet ﷺ said, **Myself, Ali, Fatimah, Hasan and Husain and all those who hold love for us will be together at one place on the Day of Judgement. We will eat and drink together until people will be separated from each.** (1. Haythami said in *Majma-uz-zawaid* (9:174) that he did not know its narrators. Tabarani has also narrated it. 2. Tabarani, *al-Mujam-ul-kabir* (3:41#2623)

وَنُتِبَتِ الْخِلَافَةُ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلًا لِأَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ تَفْضِيلًا لَهُ
وَتَقْدِيمًا عَلَى جَمِيعِ الْأُمَّةِ ثُمَّ لِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ثُمَّ لِعُثْمَانَ رَضِيَ اللَّهُ عَنْهُ ثُمَّ لِعَلِيِّ بْنِ أَبِي
طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَهُمْ الْخُلَفَاءُ الرَّاشِدُونَ وَالْأَيُّمَةُ الْمَهْدِيُّونَ

We confirm that after Rasoolullah (*swallallahu 'alayhi wa sallam*), the Caliphate went first to Abu Bakr As-Siddiq, thus proving his excellence and superiority over the rest of the Muslims; then to 'Umar bin Al-Khattab, then to 'Uthman and then to 'Ali ibn Abi Talib (may Allaah be pleased with them all). These are the rightly-guided Caliphs and upright leaders.

Commentary:

60.1 Imam Jalaud-din Suyuti in his book *The History of the Caliphs* confirms that the 5th rightly guided Caliph is Imam Hassan (*radi Allahu 'anhu*), who ruled for 6 months and this 6 months fall within the 30 years which the Prophet (*swallallahu 'alayhi wa sallam*) described: **Caliphate after Me will be for 30 years, then it will be sovereignty with oppression.** (Hadith is Sahih).

وَأَنَّ الْعَشْرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَشَّرَهُمْ بِالْجَنَّةِ نَشَّهَدُ لَهُمْ بِالْجَنَّةِ عَلَى مَا شَهِدَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ الْحَقُّ وَهُمْ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَسَعِيدٌ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَهُوَ أَمِينُ هَذِهِ الْأُمَّةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ

We bear witness that the ten who were named by Rasoolullah (*swallallahu 'alayhi wa sallam*) and who were promised Jannah by Him, as Rasoolullah (*swallallahu 'alayhi wa sallam*) whose word is truth, bore witness that they would be. The 10 are: Abu Bakr, 'Umar, 'Uthman, 'Ali, Talha, Zubayr, Sa'd, Sa'eed, 'Abdur Rahmaan ibn 'Awf, and Abu 'Ubayda ibn Al-Jarrah whose title was the Trustee (ameen) of this Ummah (may Allaah be pleased with them all)

Commentary:

60.2 The naming of these 10 was maybe to show their lofty status. More Sahabas have been given the good news of Jannah by the Prophet (*swallallahu 'alayhi wa sallam*) himself, namely Sayyidah Khadijah Al-Kubra, Sayyidah Fatimah Zahra, Sayyidina 'Aishah Siddiqah, Imam Hassan, Imam Hussein (radi Allahu 'anhum) etc. Actually as quoted earlier, Allaah has promised all of them goodness and goodness in Akhirah is Jannah.

وَمَنْ أَحْسَنَ الْقَوْلَ فِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَزْوَاجِهِ الطَّاهِرَاتِ مِنْ كُلِّ دَنَسٍ وَذُرِّيَّاتِهِ الْمُقَدَّسِينَ مِنْ كُلِّ رَجْسٍ فَقَدْ بَرِيَ مِنَ النِّفَاقِ

Anyone who speaks well of the Companions of Rasoolullah (*swallallahu 'alayhi wa sallam*) and his wives who are all pure from any impurity, and pure offspring, is free from the accusation of hypocrisy.

وَعُلَمَاءُ السَّلَفِ مِنَ السَّابِقِينَ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ أَهْلُ الْخَيْرِ وَالْأَثَرِ وَأَهْلُ الْفَقْهِ وَالنَّظَرِ لَا يُذَكَّرُونَ إِلَّا بِالْجَمِيلِ وَمَنْ ذَكَرَهُمْ بِسَوْءٍ فَهُوَ عَلَى غَيْرِ السَّبِيلِ

The 'Ulama of the first generation, and those who succeeded them, the people of virtue (khair) and the narrators of Hadith, the jurists (fuqaha) and the people of insight: they are not mentioned except in gracious way, and anyone who says anything bad about them, is not on the right path.

وَلَا نُفَضِّلُ أَحَدًا مِنَ الْأَوْلِيَاءِ عَلَى أَحَدٍ مِنَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ وَنَقُولُ نَبِيٌّ وَاحِدٌ أَفْضَلُ مِنْ جَمِيعِ الْأَوْلِيَاءِ

We do not believe in superiority of any of the Awliya above any of the Ambiya (peace be upon them) and we say that a single prophet is superior than all Awliya combined.

Commentary:

60.2 Believing a non-Prophet superior than a Prophet, is Kufr.

After Prophets and Sahabas, the Awliya are the greatest in virtue. The leader of the Awliya is Shaykh 'Abdul Qadir Al-Jilāni (*radi Allahu 'anhu*)

وَنُؤْمِنُ بِمَا جَاءَ مِنْ كَرَامَاتِهِمْ وَصَحَّ عَنِ النَّفَاقِ مِنْ رَوَايَاتِهِمْ

We believe in what we know of the miracles and marvels of the Awliya and in authentic stories about them from trustworthy sources. (*see commentary 30*)

Regarding the Hour and its signs

وَنُؤْمِنُ بِأَشْرَاطِ السَّاعَةِ مِنْ خُرُوجِ الدَّجَالِ وَنُزُولِ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ مِنَ السَّمَاءِ وَنُؤْمِنُ بِطُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجِ دَابَّةِ الْأَرْضِ مِنْ مَوْضِعِهَا

We believe in the signs of the Hour such as the appearance of Dajjaal and the descent of 'Isa Ibn Maryam ('alayhis salam) from the sky, and we believe in the rising of the sun from where it sets and in the emergence of the beast from the earth.

Commentary:

61. Signs from Qiyamah are of three types: **Major signs, minor signs and what is between them, intermediate signs.** Example of minor and intermediate signs: (1) Real 'Ulama will disappear, so people will take ignorants for scholars. (2) Alcohol, immorality and adultery will be widespread. (3) There will be more women than men, such that one man will be over 50 women. (1_50)

(4) There will be 30 Dajjaal, each claiming to be a prophet (5) Abundance of wealth and the earth will disclose its treasures (6) Being firm upon Imaan will be tough, like holding a burning coal (7) No blessings in time, it will pass quickly (8) People will be lazy to give Zakaat, considering it to be a fine. (9) Women will dress up like men and vice versa. (10) Music and song will be widespread (11) People will swear at each other while meeting instead of saying Salaam (12) People will learn the Deen to gain worldly benefits, not to do Khidma of Deen (13) People will raise voices in the mosque and will speak about Dunya in it. (14) People will pray without learning the rulings to the extent that not even one prayer will be accepted in 50 prayers. (15) People will speak bad of their ancestors and will curse them.

Major signs: (1) I Imam Mahdi ('alayhis salam) (2) Dajjaal (3) Descent of Prophet 'Isa ('alayhis salam) (4) Emergence of Yajooj & Majooj (5) A smoke will cover the earth for 40 days (6) Sun will rise from the opposite direction - the west, thus closing the Door of Tawba (7) Daabbat-ul-'Ard (the beast) will emerge (8) Angel Israfeel ('alayhis salam) will blow the Trumpet to destroy everything that exists.

62. Dajjaal will claim to be god and his father will be a Jewish Rabbi. Jews will follow him along with many people in mass. Allaah will grant him many powers. He will go to every land except Makkah and Madina and his journey on earth will last for 40 days. He is a human and is the most lethal poison of Iblis. Prophet Jesus ('alayhis salam) will kill him. To be protected from him, according to Hadiths, one should memorise the first 10 and last 10 verses of Surah Kahf.

- The descent of Sayyidina 'Isa ('alayhis salam) is established to the level of Mutawatir, so not believing in it is Kufr. He will implement our Shari'ah, will kill the pig and will destroy the cross.

- **Regarding Imam Mahdi ('alayhis salam),** here is an extract from Lataif-e-Ashrafi:

Hazrat Durr-e-Yateem mentioned to Hazrat Makhdoom-e-Paak that some people have claimed to be the Mahdi in the past but none of them was the Mahdi, kindly mention the signs of the Mahdi and his places, so that if a claimant is born in future, he may be recognised through the signs, and not just by his claim. (Hazrat Makhdoom-e-Paak - radi Allahu 'anhu replied that) During the journey of Deccan when we were in the Khanqah of Sayyid Muhammad Gesu Daraaz, there was a person who claimed to be the Mahdi. Many scholars and jurists of that place compiled a book and they established arguments and proofs (through which they tested that claimant of Mahdi) but they could not find any (true) signs in him, therefore he was expelled from there. Haji Nizam Ghareeb Yamani, who is the author and compiler of this book (Lataif-e-Ashrafi) copies and presents a text from a particular chapter of that book Fasl-Al-Khitaab:

*"In the mention of Imam Mahdi ('alayhis salam), some elders among the Sufis have stated that: May Allaah help us and you, You should know that Allaah has a Khalifa who will appear when the whole earth is filled with injustice and oppression. He will fill the earth with justice and equity. Even if there remains only one day in the life of the world at that time, Allah will prolong that day so that the Khalifa can rule. He will be from the progeny of Fatimah (may Allah be pleased with her) who is the honor of the Prophet Muhammad (peace be upon him). His name will be according to the name of the Prophet Muhammad (peace be upon him), and his title will be similar to that of Sayyidina Hassan. People between the Black Stone and the Station of Ibrahim will pledge allegiance to him. He will resemble the Prophet Muhammad (peace be upon him) in appearance and his character will be less than that of the Prophet Muhammad (peace be upon him) because no one can match the moral standards of the Prophet Muhammad (peace be upon him). Allah has said regarding the Prophet's character, **And indeed, you are of a great moral character**" (Quran 68:4).*

He (Mahdi) will bring the greatest happiness to the people of Kufa. He will distribute wealth equally, establish justice among the subjects, and make quick decisions. When someone comes to him saying, 'Help me, O Mahdi, with wealth!' he will have a treasury of wealth, thus he will take wealth with his both hands and will give it to the needy person. And (the needy person) will take it away in the quantity he is able to carry. He will emerge at a time when religion becomes feeble and those who deny him, will be killed. Whoever fights against him will be ashamed and disgraced, and he will manifest the true religion such that if the Prophet ﷺ was here He ﷺ would have commanded the same (as Imam Mahdi would command).

His enemies and those who follow them will be compelled to come under (Mahdi's) command, due to the fear of his sword and threat and due to the greed of wealth. Gnostics, people of reality, and people of vision & divine inspiration will pledge allegiance (bay'at) to him. With him will be some people from the Ahlullaah (people of Allaah - awliya) who will propagate his teachings and will support him. They will be his Wazeer (ministers) who will carry the burden of his kingdom and they will help him regarding the responsibilities given to him by Allaah.

He will be born circumcised, pure from impurities, he will see both in his front and at his back. When he will be born, both his hands will touch the ground, as if performing a Sajda (prostration), and he will recite the Shahaadah (testimony of faith) aloud. He will never experience Ihtilaam (wet dream). His eyes will sleep but his heart will be awake. He will be Sahib-e-Ilhaam (be inspired from Allaah). The armor of the Honoured Prophet (peace be upon him) will be fit for him and all the weapons of the Prophet ﷺ will be with him. His sword's name will be Dhul-Fiqaar and the Quran copy of Sayyidah Fatimah Zahra (radi Allahu 'anha) will be with him. He will also have a book in which is written the names of all his friends and enemies till the Day of Judgment.

No one will be able to see his excrement. This is because Allah will command the earth to conceal whatever comes out of his body. His fragrance will be purer than the fragrance of musk. He will be more compassionate towards people than their own souls, even more compassionate than parents. He, for the sake of Allaah, will show great humility towards the people.

He will adhere more strictly to commands of Allaah than anyone else, and he will avoid prohibitions more than anyone else. He will be Mustajab-ud-Da'waat (all his Duas will be accepted by Allaah) to the extent that if he curses a stone, it will split into two pieces. He will be helped through the Ruh-ul-Quds (Angel Jibreel 'alayhis salām). There will be a pillar of light between him and Allah Almighty, in which he will see the deeds of Allah's servants.

He will know that which are necessary for them, and that which will be expanded or constricted for them. Others will not know (that Mahdi is seeing all these matters which relates to invisible - Ghayb).

He will be born of a mother and father, and he will have offspring. He will experience both health and illness. He will eat and drink. He will marry and sleep. He will experience both sadness and happiness, laughter and tears. He will live and die. He will have a grave, and people will visit it. He will be resurrected, and he will stand in the assembly of resurrection.

His good deeds will be presented to him, he will be questioned, his honor will be recognized, his intercession will be accepted, and his recognition lies in two things: knowledge and the acceptance of supplication." The translation of the text from "Fasl Al Khitab" has been concluded.

وَلَا نُصَدِّقُ كَاهِنًا وَلَا عَرَّافًا وَلَا مَنْ يَدَّعِي شَيْئًا يُخَالِفُ الْكِتَابَ وَالسُّنَّةَ وَإِجْمَاعَ الْأُمَّةِ

We do not accept as true what soothsayers (kaahin) and fortune-tellers say, nor do we accept the claims of those who affirm anything against the Book, the Sunnah and the 'Ijma of the Ummah

Commentary:

63. Following Quran and Sunnah is **not** enough, as some people amongst the Najdis claim nowadays. You need 'Ijma, without which you will deviate from the Sunnah.

- It is Kufr to believe with certainty what the soothsayers and fortune-tellers say. Listening to them and not being unsure whether they are speaking the truth or not, is Haraam. And listening to them with the intention of mocking them, is also discouraged. Horoscope also falls under this ruling.

- Soothsayers use Jinn to predict the future and all what they say are lies. They just guess or trick. Earlier Jinn used to steal informations from the Angels in the sky and used to convey them to soothsayers by mixing some lies in them, but since they can no more do so, they convey lies to soothsayers.

- 'Ilm-e-Nujum (astrology - science of stars) is a type of knowledge and when its expert use it to predict the future, sometimes it happens exactly as predicted, but Islam has forbidden it so that people would not accuse Rasoolullah (swallallahu 'alayhi wa sallam) of using it instead of Wahy to predict the future. Even today it is forbidden and believing with certainty in an astrologer's words, is Kufr.

وَنَرَى الْجَمَاعَةَ حَقًّا وَصَوَابًا وَالْفُرْقَةَ زَيْغًا وَعَذَابًا

We agree that holding to the Jama'ah (*Ahlus-Sunnah-Wal-Jama'ah*) is the true and right path, and separation is deviation and torment.

وَدِينُ اللَّهِ فِي الْأَرْضِ وَالسَّمَاءِ وَاحِدٌ وَهُوَ دِينُ الْإِسْلَامِ قَالَ اللَّهُ تَعَالَى إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَقَالَ تَعَالَى وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا وَهُوَ بَيْنَ الْغُلُوِّ وَالتَّقْصِيرِ وَبَيْنَ التَّشْبِيهِ وَالتَّعْطِيلِ وَبَيْنَ الْجَبْرِ وَالْقَدَرِ وَبَيْنَ الْأَمْنِ وَالْإِيَّاسِ

There is only one religion of Allaah in the heavens and the earth and that is the religion of Islam. Allaah says: *Surely religion in the Sight of Allaah is Islam (Quran 3:19)* And He says: *And if anyone seeks a religion other than Islam it will not be accepted from him (Qur'an 3:85)* And He said: *I am pleased with Islam as a religion for you (Qur'an 5:3)*. Islam lies between *going to excess* and *neglect*, between *the likening of Allaah's Attributes (tashbih)* and *negating (ta'teel)*, between *determination* and *freewill*, and between *sureness* and *despair*

Commentary:

64. We do not become extremists in Deen, nor do we neglect it; like Najdis and Khawarij who apply Takfeer on Muslims and like those who call themselves liberal Muslims while holding on to many Kufr beliefs due to neglecting the basics of Islam. Sayyidina Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) who said: *The Messenger of Allaah (swallallahu 'alayhi wa sallam) said: Those who go to extremes are doomed. He said it three times. (Sahih Muslim 2670).*

Another Hadith in Sahih Bukhari says that "*facilitate things to people* (concerning religious matters), *and do not make it hard for them and give them good tidings and do not make them run away* (from Islam)." The job of the 'Ulama is to make people love Islam, not to make people run away from it.

- Tashbih is Anthropomorphism and Ta'teel is denying the Attributes of Allaah.
- Jabr is fatalism (see commentary 18 & 29) and Qadar here means to refer to the Mu'tazila sect who believed that they are totally independent from Allaah regarding their actions.

- We are neither sure of safety from punishments and nor despair from Allaah's Mercy. (See commentary 40) Sunni way is the middle way.

فَهَذَا دِينُنَا وَاعْتِقَادُنَا ظَاهِرًا وَبَاطِنًا وَنَحْنُ بَرَاءٌ إِلَى اللَّهِ تَعَالَى مِنْ كُلِّ مَنْ خَالَفَ الَّذِي ذَكَرْنَاهُ وَبَيَّنَّاهُ وَنَسْأَلُ اللَّهَ تَعَالَى أَنْ يُثَبِّتَنَا عَلَى الْإِيمَانِ وَيَخْتِمَ لَنَا بِهِ وَيَعْصِمَنَا مِنَ الْأَهْوَاءِ الْمُخْتَلِفَةِ وَالْأَرَءِ الْمُتَفَرِّقَةِ وَالْمَذَاهِبِ الرَّدِيَّةِ مِثْلَ الْمُشَبَّهَةِ وَالْمُعْتَرِزَةِ وَالْجَهْمِيَّةِ وَالْجَبْرِيَّةِ وَالْقَدَرِيَّةِ وَغَيْرِهِمْ مِنَ الَّذِينَ خَالَفُوا الْجَمَاعَةَ وَحَالَفُوا الضَّلَالَةَ وَنَحْنُ مِنْهُمْ بَرَاءٌ وَهُمْ عِنْدَنَا ضَلَالٌ وَأَرْدِيَاءُ وَبِاللَّهِ الْعِصْمَةِ وَالتَّوْفِيقِ

This is our religion and it is what we believe in, inwardly and outwardly, and we oppose any connection, before Allaah, with anyone who goes against what we have said and made clear. We ask Allah the Exalted to keep us firm upon faith, seal our lives with it, and to protect us from evil desires, sectarian opinions, and evil schools of thought, such as anthropomorphists (al- Mushabbihah), the rationalists (al-Mu'tazilah), those who deny the attributes of Allah (al-Jahmiyyah), the fatalists (al-Jabriyah), the deniers of predestination (al-Qadariyah), and others who oppose the Jama'ah and have made a pact of misguidance.

We are innocent of them, for they are, to us, astray and ruined. And in Allah alone is protection and guidance.

Commentary:

65. We do not hide our beliefs, it is what it is in public and in private.

- Hadith Tirmidhi 2641: ***Bani Israil was divided into 72 sects. My Ummah will be divided into 73 sects, all of them will be in Fire except one. Sahabas asked which one? He (swallallahu 'alayhi wa sallam) said: The one which follows Me and My Sahabas.*** In Ibn Majah 3992, He (swallallahu 'alayhi wa sallam) is reported to have said: ***Al-Jama'ah***, meaning the main body of the Muslims.

- Hadith Sahih Muslim 7: ***There will be at the end of times charlatans liars coming to you with narrations that you nor your fathers heard, so beware of them lest they misguide you and cause you tribulations (fitna).***

- Those who will be in Hell forever are those who reached the level of Kufr due to incorrect beliefs, no matter which names they call themselves and no matter how much good deeds they perform. May Allaah send Salaat and Salaam upon Rasoolullah (swallallahu 'alayhi wa sallam) and his near ones, such a Salawat which will be a means of success for us and our near ones in Dunya and Akhirah!

